

# THE READER

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No. 24.

Saturday, June 13, 1863.

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June 5, 1863.

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Notices of Communications intended to be read to the Association, accompanied by a statement whether or not the Author will be present at the Meeting, may be addressed to G. Griffith, M.A., Assistant General Secretary, Jesus College, Oxford; or to Captain Noble; Augustus H. Hunt, Esq.; R. C. Clapham, Esq., Local Secretaries, Newcastle-upon-Tyne.

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SATURDAY, 13 JUNE, 1863.

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### LITERARY AND SCIENTIFIC PENSIONS.

THE list of literary and scientific pensions announced for this year is as follows:—

1. Mr. Joshua Alder, of Newcastle, £70 a year; "in consideration of his labours as a naturalist, especially in the department of marine zoology, and of his being suddenly reduced to poverty by circumstances over which he had no control."

2. Mrs. Atkinson, £100 a year; "in consideration of her husband's contributions to geographical science, the fruits of six years' explorations in Eastern Siberia and Mongolia, during which she accompanied him and aided in preserving a record of his researches, and of his having expended all his means in these efforts, leaving his widow totally unprovided for."

3. Mr. George Bartlett, £100 a year; "in appreciation of his pursuit of the natural and physical sciences during thirty-six years, resulting in the establishment of the Devon and Cornwall Natural History Society, and the publication of many works, but also in a total prostration of mind and body now that he is old."

4. Miss Frances Browne, £100 a year; "on account of her works in prose and poetry, composed in spite of blindness existing from birth."

5. Mr. S. W. Fulford, £70 a year; "in consideration of a long career as author and journalist, and of the merits of some of his works."

6. Mrs. Hughes, £100 a year; "in consideration of her husband's labours in the cause of education during a long service as master of the Greenwich Hospital Schools, and of the straitened circumstances in which she is left."

7. Mr. Lane, £100 a year; "in testimony of the value of his Arabic Dictionary, the product of twenty years' labour, ten of which were passed in Egypt for the better accomplishment of the task."

8. Dr. Robert Latham, £100 a year; "in appreciation of his eminence in the studies of grammar, philology, and ethnology, and of his contributions to the knowledge of the same."

9. Sir Thomas Maclear, £100 a year; "in consideration of his services as Astronomer-Royal at the Cape of Good Hope."

10. Mr. Gerald Massey, £70 a year; "in appreciation of his services as a lyric poet sprung from the people."

11. Mrs. O'Donovan, £50 a year; "in consideration of the late Dr. O'Donovan's contributions to Irish literature and archaeology."

12. Mr. Cyrus Redding, £70 a year; "in consideration of his labours in the field of political and other literature, extending over more than half-a-century."

13. Mrs. Elizabeth Strutt, £70 a year; "in consideration of her straitened circumstances at a great age, and after fifty-eight years of contributions to literature."

14. Dr. Tregelles, £100 a year; "on account of his valuable labours on subjects connected with Biblical criticism."

No objections are likely to be made to this list. It does not contain any name of the highest national celebrity; but, on the other hand, it does not contain any "poet Close" about whose appearance in the pension-list there is likely to be a public outcry, or a reclamation by Mr. Stirling in the House of Commons. All who appear in the list seem to deserve the little pensions awarded to them out of the very small fund which the country places at the disposal of the minister for such purposes; and there are some in the list whose deserts have been so conspicuous that, had the pensions awarded them been much larger, they would not have been grudged. Not knowing who may have been passed over, we are not entitled to speak of the selection as the best that could have been made out of the whole nation for the year's pensions; but, apart from any comparison of those in the list with those not in it, the list is perfectly satisfactory. If these fourteen persons are not the fourteen most deserving of pensions out of the whole number of literary and scientific persons in the community previously unpensioned, they are, at least, so far as we know, fourteen upon whom pensions, if there are to be such things, are well bestowed.

Ought there to be such pensions, however, at all? This is a question which would be raised perhaps by not a few in this generation, one of the discoveries of which is that what used to be called "hard-heartedness" is often but clear-sightedness, or real benevolence cooled down and rationalized. Something of that sceptical spirit which has begun so boldly to question the utility of charities and donations of all sorts has appeared in recent opinions expressed in some quarters about the Civil-List pensions. Let intellectual men—men of letters and of science—earn their own bread, and provide for their own families, as best they may; let there be no State-aims or State-rewards for them, any more than for the practitioners of any other craft; let them have nothing to depend upon except their own industry and their own providence; and so, in the long run, it will be best for them and for science and literature too! Such is a mode of opinion which has probably of late been gaining ground, and which, if it were to attain full force, would sweep away not only our system of literary and scientific pensions by the State, small and niggardly as it is, but also such voluntary associations as the Literary Fund.

We do not sympathize with this mode of opinion. Having much respect for the principle on which we see it to be founded, we are yet of opinion that a higher principle comes here into play, and that, as things are, both such donations as the Literary Fund gives and Civil-List pensions to military men, artists, and men of science, are useful, proper, and necessary. Confining ourselves to the present matter of Civil-List pensions to men who have done intellectual service, or to the surviving relatives of such, we think that, on no grounds of a good or truly rational social philosophy, could Great Britain abandon what little she keeps up of time-honoured practice in this respect, and that, indeed, she might safely and honourably, were she so minded, increase her use of the practice. We are not sure, however, that our present literary pension-system is on a good footing; and the chief objection we have to it is that, as things now are, the eleemosynary is inexplicably jumbled with the honorary, so that what is really eleemosynary figures as honorary, and what is honorary again is

dragged down to the level of the eleemosynary. Even out of the present year's list we could illustrate this jumbling of principles; but there have been lists of previous years in which it was illustrated more glaringly—in which men who would have disdained to receive a pension save as an honorary mark of national respect, and to whom the nation would have blushed to offer a pension save in such terms, have been associated with other pensioners on whom pensions were conferred avowedly as well-bestowed alms.

The matter is worth looking into a little. At present, so far as we can analyse past and recent pension-lists, the pensions we are speaking of have been conferred on three classes of recipients:—(1) *On meritorious and respectable persons who, having been creditably industrious in what are called intellectual pursuits, have fallen into straitened pecuniary circumstances and need relief.* Here the eleemosynary principle preponderates. The State confers what is, in fact, an alms; and the only peculiarity regarded as entitling the recipients to such an alms is that they, or their relatives, having been engaged in an intellectual species of industry, and not in a common trade or profession, may be considered to have done the State something of that higher kind of service which merits public recognition over and above the remuneration received in the ordinary course of commerce. (2) *On persons of signal literary or scientific merit, also ascertained to be in straitened circumstances and really in need of help for themselves and their families.* Here the honorary is about equally mixed with the eleemosynary. The persons are such as the State might delight to honour; but it hastens to honour them only when they, or their friends in their behalf, can allege the plea of poverty or of barely sufficient means. The community is usually glad to hear of the accession of such persons to the pension-list. The community—knowing nothing of the private representations which have obtained them their pensions, or of the extent to which the plea of need or of destitution, as urged in these representations, may have been the efficient cause why the pensions were granted—leaps, in its generous way, to the conclusion that the pensions are honorary, and, by its happy style of sanctioning them, makes them honorary. (3) *On persons of great and conspicuous note in the intellectual world, not in any actual want of money, and who would fling an eleemosynary gift in the teeth of the State or the Church either, but yet not so rich but that an honorary recognition of their genius on the part of the State may properly take the shape of an annual money-gift.* Such persons there are; and our pension-lists include not a few of them. There are men, the nature of whose intellectual occupations is such that, though their utility is the highest possible, no repayment is or can be made them commercially, or they even work at a loss; and on these, if on any, the State may bestow honours in a money shape. "Nothing can repay you," the State virtually says to such persons in pensioning them; "but, pray accept this as a small token how we all respect and admire you; and, should it chance to make your circumstances a little easier, then—though it is not on this ground that we offer it—all the better." Here the honorary is supreme, or greatly preponderates.

Now, for our part, we should be glad that the State should, as heretofore, have pensioners of all these three classes, and should even increase the numbers of each. Persons who have done creditable intellectual work, and, much more, persons of signal intellectual merit and achievement, who have fallen into straitened circumstances, seem to us, despite all our weighing of reasons to the contrary, fit objects of that special sort of public kindness which expresses itself in State-pensions. We must say, however, that, if we were to have our pension-system organized on one principle, we should desire that principle to be the purely honorary one rather than the purely eleemosynary. To honour conspicuous merit, and especially that kind of merit



which is not and cannot be paid commercially, is, we hold, less disputably a proper function of a modern State than to bestow alms. Hence we would rather that all our Civil-List pensions were honorary distinctions, conferred on the ground of merit or high public service alone, than that they were eleemosynary doles, only conferred where a plea of need along with merit could be made out. And we object to the present jumble of the honorary and eleemosynary principles in the annual pension-lists. It might be a matter of great difficulty and delicacy to separate the different classes of pensioners, supposing them all to be retained; but some system effecting this might be devised. Probably, also, there might be improvements in the present mode of designating the pensioners-expectant. At present it is a kind of candidature. Privately petitions are got up for this or that person, with statements of claims; and for these petitions signatures are procured, sometimes by a kind of canvass; and out of the candidates thus presented to him the minister selects. Probably, if the principle of pensions were more purely the honorary one, it might be more the part of the central authority to glance for itself over the whole face of the commonwealth and carefully choose the persons. But the whole question is a complex one, and touches on the question of honorary titles and distinctions of rank for eminent literary and scientific men. For, where public honours cannot take a money-form, they must, if given at all, take some other.

## CURRENT LITERATURE.

## PROFESSOR SELLAR'S ROMAN POETS OF THE REPUBLIC.

*The Roman Poets of the Republic.* By W. Y. Sellar, M.A., Professor of Greek in the University of St. Andrew's, and formerly Fellow of Oriel College, Oxford. (Edinburgh: Edmonston and Douglas.)

EIGHT years ago Mr. Sellar gave proof of his delicate appreciation of the best Latin poetry by an essay on Lucretius. In that essay he made it plain that his studies had extended far beyond its immediate subject, and that he had reflected deeply upon the whole history of poetry in ancient Italy. It might be observed that he had arrived at conclusions on the whole subject which were not quite in accordance with those popularly received. Any one who read that essay would instinctively regard it as a kind of "*divinatio*," which was not intended to exhaust the subject, but rather to indicate that a case was coming up for trial, and that a man was at hand to whom the conduct of it might well be entrusted. Mr. Sellar has redeemed his pledge, and presented us with a volume on the Poetry of the Republic which will, it is to be hoped, be widely read, and do something to repair a great injustice which has been done to two of the greatest writers of ancient Rome.

Mr. Sellar is admirably qualified for the task he has undertaken. He is not only an excellent scholar, but he has the strongest natural taste for poetry, and he has matured it by wide reading and comparison of the poets of different nations, and made it masculine by deep reflection on abstract questions and on history. We find his book equally good at every point. A very strong taste for Latin poetry is not in itself a sure symptom of intellectual health. It sometimes implies a preference of words to thoughts, of expression to imagination. And it is clear enough that Mr. Sellar was originally attracted to Latin poetry by his wonderfully fine perception of the beauties and proprieties of language. But this taste is under perfect restraint, and does not lead him at all to overrate the writers who most satisfy it. He does not feel the merit of Lucretius more keenly than he feels his inferiority to a Homer and a Shakespeare. In this respect he rises above Mr. Merivale,

whose love of the Latin language and literature leads him often to hint, and sometimes to utter, the most extravagant and heterodox preferences. But Mr. Sellar's critical sensibility is as healthy as it is keen, and we think his intellectual enjoyment of literature must be almost perfect. For, indeed, the intellectually happy man is he who appreciates a large number of poets. How much pleasure he feels! He drinks inspiration at many pores; but he neither knows intoxication nor satiety. He loves wisely and well at the same time, and one thing does not hide another from his intellectual view. Such is the man who, if we may so apply words which are almost sacred, "loves the most when most he feels there is a lower and a higher."

A great injustice has been done, we say, to two of the best Roman writers; and, in doing this injury, we may add, mankind have injured themselves still more. The matter is important as bearing directly upon our system of classical education. That system, it is now clear, is not destined to be abolished; but it may admit of some reform. One of the principal practical objections to it was most strongly felt by the man to whom it is mainly due that the system itself has survived the Reform period—Dr. Arnold. A most disproportionate importance has always been given in schools to the elegiac poets, and, perhaps, it must be added, to Virgil. Not that the elegiac poets are very much read in class, at least in the advanced forms of a school; but they have to be committed to memory, and continually studied as models for verse composition. Now these elegiac poets are, intellectually, among the most barren writers that ever wrote elegantly, which is saying a great deal. Consequently, those boys, nine out of ten, who do not catch their elegance, get nothing whatever from reading them. As to the tenth, who does—happy exception!—his middle age shall be soled and the leisure of his old age delightfully occupied by the perpetual composing of "longs and shorts." It is not thus with the other classical writers. Few people can read a dialogue of Plato without carrying away some thought which will always be useful to them. Thucydides, Aristotle, and even Cicero awaken the power of thought in many minds at this day; and, to come nearer to the point, the attentive reading of Lucretius is an event in the life of most men.

We mean no disrespect to Virgil when we say that he too has little power to stimulate the minds of boys. But this noble artist, the greatest poet by achievement, if not by natural endowment, that appeared in the world between Sophocles and Dante, is better appreciated by mature men than by boys. It is energy and brilliancy that attract the growing taste; the nobler qualities of selection, reticence, and repose are beyond its perception.

Lucretius and Catullus are the two poets to whom we complain that justice has not been done. Catullus certainly receives a great deal of praise; and perhaps many might be found to admit that, in genius, he was superior to most of the Augustan poets. But they will tell you that, in elegance or correctness or finish of style, he is inferior, and they will say the same of Lucretius. But we cannot perceive what they understand by elegance, unless they mean that Catullus puts words of four and three syllables at the end of his pentameters, and Lucretius words of five at the end of his hexameters. And why this should be inelegant we cannot perceive, unless it be because Ovid does not do it; to say which is begging the whole question. The fact is, if the veil of a dead language did not conceal the truth from us, we should long ago have perceived that this is the same question which has been debated and settled in respect to English poetry. The relation of Lucretius and Catullus to Ovid and Tibullus is that of Shakespeare to Pope and Addison; with this difference, that Shakespeare may fairly be accused of slovenliness and haste, whereas Lucretius and Catullus are not less

careful, only less artificial, than their successors. Lucretius is as superior to Ovid in style as he is in genius; and not in the grandeur of style alone, but in those very subtleties and ingenuities of expression for which the other has so much credit.

We believe, in spite of Horace, that there is a place in the world even for moderate poets; but when moderate poets are ambitious they become worse than superfluous, and the *Corpus Poetarum Latinorum* is especially pestered by them. This mass of poetry should be most carefully winnowed. It may be necessary for the professed scholar to read it all; but, for the improvement of the mind, and especially for education, we ought to lay it down firmly that Rome produced one consummate artist in Virgil, one humorist in Horace, one genius that was sublime and one that was inimitable in Lucretius and Catullus. After these we ought to remember the eloquent though often perverse school of Stoic satire, and not quite to forget two great poets who missed their goal, Lucan, through an early death, and Ovid, through frivolity. In the rest of the mass there is neatness enough, a little elegance, a little wit; the average of style is high, but there is scarcely any food for thought, scarcely anything that suggests, or stimulates, or educates.

We have been speaking of the latter part of Mr. Sellar's volume, because we think that his chapters on Lucretius and Catullus are both the best and the most important chapters in the book. But he gives us besides a chapter on the origins of Latin poetry, and a most careful account of Nævius, Ennius, and Lucilius. On Niebuhr's theory of an ancient ballad-poetry in Rome he passes a judgment that will now be generally accepted. The bare fact that there was such a poetry must be admitted—some poetical details in Roman legend may be due to it; but there is no reason to suppose that it was ever in a flourishing state; and that the Romans in the earliest times had "epic poems which in power and brilliancy of imagination left everything produced by the Romans in later times far behind them," is a myth at least as unfounded as that of Romulus. It is a statement very characteristic of Niebuhr, whose talent for creation and combination, if it was great, was most morbidly active. He seems to think with Erigena that things which do not exist are for that very reason better than those that do. At least, he seems to like the inventions of his own brain better than historical facts; and so you generally find that his favourite poets are those whose works are entirely lost. Mr. Sellar's chapter on Ennius is exceedingly able, and reproduces the old poet with a vividness which would scarcely have been thought possible, even though his fragments are pretty numerous. He brings out clearly, by the example of the "*Annales*" of this poet, the great characteristic of Roman poetry—namely, its occasional and intermittent character. We mean that the greatest Roman poems are, in their substance and plan, not different from prose treatises, and that the poetry appears in digressions and occasional passages. Ennius's poem, like that of Nævius before it and that of Lucan afterwards, was, in plan, not different from Livy's History; the "*Georgics*" are as prosaic in design as Cato's "*De Re Rusticâ*;" the "*De Rerum Natura*" is not different in plan from the "*De Natura Deorum*;" in short, only, as in the "*Æneid*," by sticking close to Greek models could any Roman produce a large work which should be in its very conception and origin poetical. Mr. Sellar makes the same truth still more clear in his chapter on Lucilius, showing that the single new style of composition which the Romans originated—the satire—instead of proving their power to originate and create, rather disproves it; and that it was not by any oversight that the Greeks furnished no example of this kind, but because they instinctively felt with Socrates that the true poet must produce *μῦθοι*, not *λόγοι*.

Then follow the essays on Lucretius and Catullus; of which we can only repeat that



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we do not see how the subjects could be treated more happily or more completely. Mr. Sellar has pointed out a multitude of beauties and felicities of expression in Lucretius which we had not remarked or not sufficiently felt before. He labours to find modern poets who may afford by comparison a notion of the peculiarities of his style. Comparisons of this kind seem to us very useful, if too much stress is not laid upon them. The comparison of Lucretius to Milton, which both Mr. Munro and Mr. Sellar suggest, does not seem to us very happy. Milton's style appears to us at once more artistic and more artificial. The freedom and energy, the argumentative power and ardour, of Lucretius are better represented by Dryden; but the man into whom the soul of Lucretius, with all its richness, clearness, strength, and tremulous sensibility, did actually migrate, and, finding better religious conditions and a more congenial age, accomplished in the same Italian land all that it promised in its earlier state to do, was Dante. As a parallel to Catullus, he suggests Burns; but Burns is too rustic. Goldsmith in his "Retaliation" may help the conception out. But to what shall the "Atys" be compared? Certainly, if this poem be original, it is the boldest flight that ever a Roman imagination took. But we cannot bring ourselves to fancy it original.

We pass to some minor questions of scholarship. Mr. Sellar gives the old etymology of the word *satura*, connecting it with *satura lanx*, a plate containing different sorts of fruit. Has he remarked Mommsen's new account of the matter—not that we care to defend it—"die Mummenschanz der vollen Leutē (*σάτυροι, satura*)?"

In translating Nævius

*Proveniebant oratores novi, stulti adolescentuli,* by "new orators came forward," &c., Mr. Sellar has authority. But is it not somewhat better to give the word its common sense, and translate "there sprang up a new crop of orators," &c., comparing Demosthenes' *φορὰ προδοτῶν*?

In saying that Cicero always quotes Ennius with hearty admiration and affection, Mr. Sellar has perhaps forgotten the reproof administered to him for disparaging Nævius: "*a Nævio vel sumpsisti multa si fateris, vel, si negas, surripuisti.*"

When he says of Lucilius, "Horace applies to him the term '*senex*' ('*vita senis*'); but his use of the word in that passage cannot be pressed as proving that the poet reached a greater age than is attributed to him in the chronicle," Mr. Sellar seems to fancy that the word refers to the poet's age. But Orelli has shown on Hor., Ep. II., i. 56, that the phrase is applied to all ancient poets indiscriminately. In the same way we sometimes speak of Hooker as venerable, though he died almost a young man.

Mr. Sellar says that Horace does not allude to Lucretius anywhere; but the "*deos didici securum agere ævum*" seems to be a direct allusion to him.

The fine lines—

*Et tamen est quidam locus altis montibus unde Stare videntur et in campis consistere fulgor,* are translated by Mr. Sellar—"And yet there is some place on the lofty mountains from which they appear to be all still, and a splendour seems to rest upon the plains." But is it not infinitely improved by taking *fulgor* as in apposition to the subject—"And to be a stationary splendour on the plains"?

We doubt whether Mr. Sellar has made out his charge against Lucretius when he contends that he is unconsciously inconsistent in attributing to his atoms a power analogous to volition. At least, he is not more inconsistent than in attributing to them weight. His theory is that all things are produced by the concurrence of atoms, which are "*solida simplicitate*." How is the concurrence to be produced? He assumes first that the atoms have weight. This will set them in motion; but then the difficulty occurs that the motion will take place in parallel lines, and that

there will after all be no concurrence. To this Lucretius replies that there is another cause of motion besides weight, and which sometimes counteracts weight, and which he has an equal right to postulate volition. By means of this it is easy to accomplish the necessary *clinamen*. The theory may be wretched enough as a whole, but we cannot see any inconsistency at this point.

How singular sometimes appears the waste of nature! She produced in Lucretius one of the rarest of men; his exquisite gifts ripened and matured themselves; he undertook with enthusiasm a work which he probably felt to be great; when completed it towered above all the works of his countrymen; yet it was neglected by the age in which it appeared, and by many subsequent ages; and when it began to be read it was treated with abhorrence as atheistical. In the present age more justice has indeed been done to it; and, if the aspirations of Lucretius after use and fame are ever to be in any degree satisfied, it must be now, when accomplished minds draw nourishment and delight from a poem which has been neglected for 1800 years. S.

#### THE ABBÉ LACORDAIRE.

*Memoir of the Abbé Lacordaire.* By the Count de Montalembert. Authorized Translation. (Bentley.)

A TRANSLATION which intimates that a lady went to hear M. Lacordaire preach by saying that "she assisted at his conferences," and in which we find on every page such expressions as "notwithstanding the instances of his Archbishop," and "I ambition nothing more," is obviously not one of any pretensions to literary skill. The translator of M. de Montalembert's work has preserved the French idiom throughout. But it may be doubted whether the true flavour of the work, which is peculiarly French, is not also thus preserved. The memoir is an enthusiastic "*éloge*" rather than a biography. According to the author's own account, he set himself "to sketch a narrative which will be scarcely more than the tear of a friend." It is more than this, for it is a passionate political protest—a half-stifled cry of freedom; but it is not a satisfying life of the great French preacher.

The Abbé Lacordaire was essentially an eloquent preacher; and his eloquence was vivid and noble, because he was a true as well as a gifted man. If really eloquent preaching made a man one of the greatest of men, M. de Montalembert might be right in claiming for his friend the most exalted reputation, and in predicting that he will not reach the summit of his renown till a century has elapsed. But eloquence of the truest kind, that of the voice, the look, the gestures, as well as of the sentences, is a power of which the renown is the least likely to grow and endure. M. Lacordaire might seem "the worthy representative of St. Dominic, Bossuet, and O'Connell;" but he is a Dominic who has left no Dominicans, a Bossuet who has left no Orations, an O'Connell who has left no Catholic Emancipation, to testify to posterity of the power he exerted upon his own generation. If, however, he was not one of the great men of the world, he was well worthy of the love of his friends and of the admiration of France; and there is something pathetic and interesting in the character in which M. de Montalembert has chiefly sought to present him—that of the champion who combined devotion to Ultramontane Catholicism with unswerving constancy to freedom, and who died protesting that the true interests of the Church, as well as of the State, were sacrificed by the alliance of the clergy with absolutism.

In early life M. Lacordaire was a disciple and friend of the Abbé de Lamennais; but, when that distinguished man broke with the Papacy and the Church, M. Lacordaire, whose ideas were always sober and moderate, although his nature was ardent, and

who was not one to be led by logic to extremes, took warning, experienced something of a reaction, and became thenceforth peculiarly submissive and devoted to the Roman See. It so happened that devotion to Rome, in the France of that time, allied itself naturally to a demand for liberty. The Liberals had suppressed the monastic orders, had expelled the Jesuits, and were watchful in maintaining jealous restrictions upon the activity of the party of the priests. Against these restrictions Lacordaire and his friends protested in the name of freedom; and their protest, though suspicious, must be admitted to have been perfectly sincere. No one can doubt the sincerity of the few who, like Lacordaire and De Montalembert, have held fast their principles against all seductions. They fought chiefly, indeed, for freedom to carry out what we should call Popish aims; M. Lacordaire gloried in achieving the liberty of appearing in a Dominican gown. Many bishops and priests were then on the side of freedom, who are dumb now, or insult with sarcasms the principles they professed; but M. Lacordaire denounced in more recent days the servility and intolerance of the party represented by the *Univers*, as indignantly as he had denounced the encroachments of the secular power upon religious rights. He was a sincere lover of freedom; but the freedom he loved consisted rather in the absence of governmental restrictions than in an orderly national life. Who can wonder that, out of England, it is so difficult to appreciate what we Englishmen understand by freedom?

In a remarkable article in the *Revue des Deux Mondes*, M. Rénan described three conditions under which religion offers to enter into combination with common life in the approaching age. The first condition is that of a national Church, of which England exhibits the best example. The second is that of the acknowledgment of the Roman See, divorced to the utmost from national or political associations. The third is that of mere individualism, without a national church and without allegiance to Rome, such as prevails to a considerable extent in some parts of Protestant Germany. M. Rénan, as a Liberal, thinks the last condition the best, and desires that it may become universal. But he unhesitatingly prefers the second to the first. He would agree with M. Lacordaire in exorcising "the frightful spirit of Gallicanism." He sees more danger to individual liberty, to the right of each man to think and do as he likes, in a national religion, than in the subordination of religion to a foreign authority. For those whose whole creed is liberalism, M. Rénan's view seems to be the most reasonable one. But liberals who look to the highest glory and most consummate freedom of the nation might come to a different conclusion. We may think we see that a nation cannot arrive at real unity and perfection in virtue of the right of each man to do as he likes. National unity may appear to us to rest upon a common worship of the unseen. And the permanent solution of the problem of freedom may therefore seem to us to lie in the creation of a true Gallican Church, and of a true Italian Church, rather than in the loosening and destroying of all political ties of religion. We may be willing to encounter the troublesome difficulties which beset the question of Church and State, rather than to rid ourselves of them at the cost of all the deeper and more precious elements of national life.

If so, we cannot regret that the cause consecrated by the passionate enthusiasm of MM. Lacordaire and de Montalembert should not prosper. We must retain our old English repugnance to the authority of the Roman See, which they would make absolute over the minds of men. But we should be unjust and insensible if we did not honour the political fidelity and the Christian sincerity and zeal which the eloquent layman has glorified in the eloquent ecclesiastic.



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## PARSON AND PEOPLE; OR, PARISH WORK.

*Parson and People; or, Incidents in the Every-Day Life of a Clergyman.* By the Rev. Edward Spooner, M.A., Vicar of Heston. (Seeley, Jackson, and Halliday.)

*My "Mothers' Meetings": being Familiar Conversations with a Cottage Neighbour.* By Elizabeth Bennett. (A. W. Bennett.)

"PARSON AND PEOPLE" is the comprehensive title of a comprehensive little volume in which many matters affecting the temporal and spiritual welfare of different classes of society are discussed by a clergyman of experience in a cheery and kindly spirit, and with much sound worldly sense. The author is now the Vicar of the country parish of Heston; and opposite the title-page of the volume is a pretty vignette of the picturesque Church of Heston, with its nave and chancel, and two side aisles, some parts of which date from the end of the tenth or the beginning of the eleventh century—its square embattled tower and turret of goodly height, commanding views of the adjacent country, and surrounded by foliage from which they peep out charmingly. This is Mr. Spooner's haven of rest and peace, after such toils of clerical life in a London suburban parish as he describes in the present volume. To the scene of these toils he thus introduces us:—

To a hasty visitor, my suburban parish would have appeared to be a small triangle, formed by the meeting of two main roads, and bounded by them and by a third road, which was intended to connect them together at about a quarter of a mile from their point of divergence. Fronting the roads there were a few tolerably large houses; but the side streets presented generally a mass of small, tidy, and very respectable-looking houses, many of them with little gardens both in front and behind, and, of course, in many of the gardens the inevitable pink almond-tree of the London suburbs—the only plant, except the chrysanthemum, which seems to flourish the more in an abundance of smoke. In reality, in that small triangle there were, according to a private census which I took, about 1320 houses, and several blank spaces for further building, and a population of upwards of 11,000 persons. Of these 1320 houses, not more than forty were ten-roomed houses; the others had only four, six, or eight rooms a-piece. These six and eight-roomed houses were all marvellously alike: if you had gone over one of them, you had in reality gone over all, because, without the least imagination, you could easily guess where any point of difference, if it existed at all, must lie. By whom were these houses inhabited? By a most miscellaneous multitude, which we will divide into four classes:—

1st. Professional men—lawyers, surgeons, artists, musicians; men in business—junior partners, clerks in Government offices, in large warehouses, in the British Museum, in banks, and insurance and railway offices; head shopmen in the very large shops; and some few retired naval and military officers living on their pensions. These, for the most part, were married, and inhabited separate houses, keeping one, two, or three maid-servants, according to the size of their families, but never thinking of a man-servant or carriage. At one time we had only one livery in the parish, and that was worn by a surgeon's page; and two broughams, belonging also to surgeons, which, as one of the owners informed me, "were no more to be reckoned as carriages than butchers' carts were, being kept only for professional purposes" (the comparison was his, not mine, reader).

2dly. Unmarried men—junior clerks, lawyers' clerks, shopmen, buyers, assistants in the British Museum, and in the Bank of England; aged men living on small annuities; widows and children of naval and military men, living on pensions; and numbers of persons "who had seen better days, and been reduced." These mostly lodged in apartments let by those of the first class who were in more straitened circumstances, or by a host of persons who took houses on speculation, and lived on their lodgers, earning thereby a most precarious and unsatisfactory subsistence.

3dly. Upper workmen in regular employ; railway-porters, guards, engineers, engine-fitters, and pointsmen; carpenters, masons, plumbers, and painters; picture-cleaners, warehousemen,

labourers, &c., &c. These lived either in the smallest houses, or in apartments where the house was held under one landlord, but divided between two or three families.

4thly. Under-workmen, men with no certain employment, gardeners, horsekeepers to omnibuses and cabs, omnibus-drivers and conductors, cab-drivers, and all the vast host of what are commonly called ground-labourers and jobmen. These chiefly lived in single apartments, which served them for bedroom and parlour and all; or "took a house," occupied two rooms themselves, and let out the others, in hopes, by this contrivance, of living rent-free.

A pleasant sketch is drawn of the homes and habits of the first of these four classes of Mr. Spooner's former parishioners:—

Although we had no footmen and no carriages in our parish, yet my congregation contained as many well-educated, intelligent, and pleasant ladies and gentlemen as any congregation in England; men and women fully capable of holding their own in any position in life; men and women to whom the practical working of life had imparted a greater keenness of mind than easier circumstances would have done.

Life insurance is the mainstay of their provision for the future, and self-denial for each other and the children's sake is the rule of their existence; and many and many a bright happy home do I know of under such circumstances. Yet how hard many of these men work! From half-past seven to nine in the morning they are streaming off to their places of business; and from half-past six till nine at night they are returning home. Sunday is their one rest-day, the one day on which they repose and dine at home; for on all other days they snatch a hasty dinner at the various taverns and eating-houses in town, merely taking breakfast and supper under their own roofs.

If, however, these noble men work hard, their good ladies are not a whit behind. "Mamma" is the mainspring of the establishment—housekeeper, storekeeper, head nurse in sickness, governess, and lady of the house; the calls upon her are multifarious, and she has little spare time for gossip or for visits. If you dine with her, you may be sure she has no need to ask what the dishes are; if you sleep at her house, you may see in a moment that the linen would not have been so clean, or the room so well arranged, had it been superintended only by a housemaid. Her children go naturally to her for help in all predicaments; and her husband, after he has placed the housekeeping money in her hand, never asks how it has been spent, but quietly takes all he receives and all he sees for granted. Yet how perfectly the lady she is at the head of her table!—how beautifully she often touches the piano! how well she talks! as if she had nothing else to do but to practise music and to read the current literature of the day. There is a marvellous top-current of ostentatious show, of envious vieing with each other, of restless, discontented extravagance, in our society at the present day; but, thank God, there is a noble under-current of self-denial, of quiet management, of bold grappling with the duties of life, which, even amongst our upper ten thousand, and our next hundred of thousands keeps the stream of society from utter corruption, and salts it with an honest and invigorating power; and no one sees more of this deep, quiet, and refreshing stream than the clergyman of a suburban parish.

It is by this "refreshing stream" that the parson takes his stand, watching for opportunities of deriving from it assistance for the miscellaneous work of his parish. In Mr. Spooner's volume there are ample and interesting accounts of all the various kinds of assistance he received; and whoever wishes to study the working of parochial schools and other such institutions, or to have materials for a criticism of the various present methods of parochial charity and philanthropy, may consult the volume with advantage. Mr. Spooner speaks in terms of high praise of those engaged in Sunday-school work in connexion with the Church of England: they would make, he says, "a grand list if printed." In his own parish he enumerates the following schools:—"A regular boys', girls', and infant-school in the National Schoolroom; a Sunday-school, under an enclosed railway-arch; two ragged-schools, and a school conducted in a private house for the children of persons in an upper class, who were anxious to have their young ones

well and carefully instructed on religious subjects." Another railway-arch was taken and fitted up as a library, lighted with gas, and made comfortable, the admission being by a quarterly subscription of 1s. 6d., or one penny for a single entrance. Success attending this institution, a third arch was secured and turned to account. Then there was the "Children's Sick-Fund." "One of the children of the girls' night-school collected any small sums of money that she could, and then, under the direction of a most kind and excellent man, a committee of eight children expended it in little articles of food, which they cooked very nicely, and afterwards took to various sick persons." Besides these institutions there were such others as "a Ladies' Fund, for the relief of poor women in their confinement;" "a Provident Dispensary;" "an Infant Nursery, where the babes and infants of charwomen, &c., were cared for during their mother's absence;" "an Amateur Musical Class, which aided the Church-music;" and "the Working-men's Auxiliary to the Scripture Reader's Society." The name "district-visitor," as Mr. Spooner tells us, suggests to many "only the idea of a fussy, good-natured lady, with a bagful of tracts and a few soup-tickets at command." His district-visitors, at all events, were not of that sort, but ladies whose "kind and friendly offices on the ground of a common faith" were most useful. It was his "aim to disconnect the giving of relief from the visits of those visitors, lest they should be regarded rather as polished relieving-officers than as Christian friends and sympathizing neighbours." Of the value of judicious lay-agency in almost every parochial undertaking there is a grateful appreciation throughout Mr. Spooner's book.

Not the least interesting part of its contents is the account it gives of the experiences and, as they may be called, the "dodges" of a begging parson. Thus:—A school-chapel was required. Mr. Spooner, dining with a lady and her husband, was encouraged by the host to speak of his heart's desire. No aid was promised; the evening drew to a close, without Mr. Spooner having succeeded in touching the responsive chord. He rose to go; and then the lady, "laying her hands on her husband's shoulders, and looking him full in the face, said, 'What are you going to give Mr. Spooner?' 'What will you give, old lady?' was the reply. 'I will give him £50.' 'Well done, old lady; I love to see you so generous.' 'What will you give?' was again her question. 'Never mind, my dear.' . . . . . Thanking the lady for her generosity, Mr. Spooner again attempted to depart, when her husband said quietly, 'That's right, so you ought; but she will think me very mean if I do not double it, so write me down for a hundred.' Much overcome, and scarcely knowing where he was standing, the parson left the house with a heart overflowing with thankfulness to Almighty God." But he was not always so successful. One lady, who had "no doubt that the truth would be taught in the proposed church," declined to contribute, because "the red lines on the collecting-cards made her tremble," on account of the "Puseyistical notions" they concealed; and another said that, "on principle," she "never gave to anything." With such anecdotes Mr. Spooner's book abounds; and it will entertain at once those who are already interested in such methods of parochial benevolence as he describes, and those who may see much in some of these methods deserving of criticism.

Among Mr. Spooner's parochial plans and methods we do not hear of anything equivalent to those "Mothers' Meetings" described in Mrs. Bennett's little tract. These are, in fact, meetings of the poorer married women of a neighbourhood, to be talked to and with by some lady or ladies on matters of domestic economy, education of children, church-going, and the like. Mrs. Bennett's experiment in this way in a country village was at first very far from successful. "The meetings were," she says, "begun about three years since; and, after the first, which was pretty well



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attended, for many weeks, only one of the poor mothers of our neighbourhood—and occasionally not one—came on the afternoon appointed; so that the effort at first appeared like an entire failure." Mrs. Bennett, however, persevered; and, in the present little volume, we have her "Sermonettes" or addresses to the village mothers, in seven successive meetings, on such subjects as Health, Food, Nursing, Cleanliness, Obedience, Charing, Schooling, Improvidence, Public Worship, the Scriptures, Prayer. A list is added of books and tracts read or referred to at the meetings.

## MR. HENRY KINGSLEY'S NEW NOVEL.

*Austin Elliot.* By Henry Kingsley, Author of "Ravenshoe," &c. In Two Volumes. (Macmillan & Co.)

MR. HENRY KINGSLEY has taken a place of his own among our novelists. There is no one exactly or even nearly like him. Something of a family-likeness may, indeed, be traced between his writings and those of his elder brother, the Rev. Charles Kingsley; but, if there be such a thing as Kingsleyism, the *Henry-Kingsley* vein is, at least, a distinct and peculiar vein of it. The public had their first taste of Mr. Henry Kingsley in his "Geoffrey Hamlyn," a novel, mainly of Australian adventure and reminiscence, which appeared a few years ago; then came his richer, fuller, and more skilfully-written story of "Ravenshoe," which many are still reading; and now we have this two-volume novel of "Austin Elliot." Through all the three novels there runs a style of thought, of invention, and of expression which every one can recognise as Mr. Henry Kingsley's and no one else's.

For one thing, Mr. Henry Kingsley can tell a story. If you begin a book of his, he has you. Busy or not busy, he carries you with him, as some friend of bounding animal spirits might do, who dropped in upon you when you were sitting down to work, and insisted on your taking a walk with him. There is no resisting him; you shut up work, and away you go into the open air. And you have such a walk of it in his company. Dullness and he belong to opposite sides of the nature of things; from first to last, there is dash, energy, freshness, hurry, picturesqueness right and left, cheery shrewdness, a humour that passes from an occasional sly glance or wink to ten minutes of continued riot, during which you begin to think that it is a Bohemian that is leading you about, and that passers-by will have doubts as to your respectability. Sometimes it is a kind of nocturnal ramble, and you all but wrench off knockers and climb lamp-posts to turn off the gas. At other times you are on a breezy heath, or on the deck of a yacht, with such miles of sun-lit landscape or tracts of salt sea around you, that you breathe with a healthy exhilaration to which even the Archbishop of Canterbury would not object, though he may seldom experience it; and yet you feel that much of your enjoyment is owing to sympathy with your companion, and to the way in which he ceaselessly points out things to you that you yourself would have missed, and throws his hearty spirit into them. For, with all that occasional tendency to the circumstance and incident of Bohemian or fast life about town, there is nothing of real Bohemianism in Mr. Henry Kingsley's writings; but, on the contrary, fine heart and a tone of clear and keen enthusiasm. He takes you into all sorts of places, though he seems to prefer the open-air expanses of earth and sea; he has a humorous tolerance for all kinds of characters, and finds fun, and makes you find fun, rather than matter for anger, in such scenes as an Irish riot in a London alley—beside which he will stand watching the proceedings of "the whole biling of them" without moral interference and with the intensest interest till the police come; and yet you feel, and the police feel too, that this is a perfect gentleman who is looking on by chance, because he has an eye for the humours of things evil, and who, were it

necessary, might be appealed to for an expression of his deeper and more general views. For he appears at other times, and oftener, in quite different scenes—talking seriously or sadly with ladies and gentlemen in some family distress; or listening to a debate in the House of Commons; or fishing quietly up some English stream; or footing the heather as a sportsman, and, from some mountain-side where he takes his rest, gazing on Highland moor and loch with the eye of a poet. In short, it would be difficult to name a novelist of the day whose writings are more variously entertaining than those of Mr. Henry Kingsley. Whatever faults his stories may have, they serve the purpose of fascinating and stirring and amusing his readers. Many a practised writer might envy him his light touch, his perpetual freshness, and dash, and spirit.

The present novel does not seem to us so rich in matter as "Ravenshoe"—in part, perhaps, because it is of shorter compass; nor do we think it contains passages of such power of the deeper and more terrible kind. It is altogether of slighter texture—thinner in incident, with less of complexity of plot; and, though there is a gust of dark passion through it, and a tragedy in the centre, the element of feeling throughout is more quiet, simple, and serene. On the other hand, we are not sure but that the construction in its slighter kind is more artistic than that of "Ravenshoe." There is a secret in the story which is wonderfully well kept to the end. The proportions of the parts to each other, and of the episode and by-play to the main narrative, also seem judicious and well-considered.

If we were asked to define more particularly the nature of "Austin Elliot" as a literary performance, we should say that it is a novel surrounded by an idyll.

It is a novel in so far as it is a story of English, and, in the main, of London and Belgravian life, which, glancing back as far as the year 1789, so as to provide the necessary ancestry and antecedents for the principal characters, is supposed to enact itself mainly between 1843 and 1846, when Peel was labouring for the abolition of the Corn Laws. Three youths part, in the year 1789, at the gates of Christ Church, Oxford, whose three subsequent lives furnish the elements out of whose mixture the novel is composed. One is Jenkinson, afterwards Lord Liverpool; and from first to last we are floated on in the novel on that stream of current English politics, and even of Parliamentary and official talk about politics, for which this early mention of Jenkinson is calculated to prepare us. In this political medium, however, we are called upon to follow more particularly the fortunes of Jenkinson's two fellow-collegians and of their families. One of them, George Hilton, becomes a merchant, acquires a large fortune by questionable speculations in the funds, and bequeathes to the story its heroine, Eleanor Hilton, and also a wretched brother of hers, who is what the physiologists call a kleptomaniac, and a half-sister called Aunt Maria, who is a maniac of another kind. The other, James Elliot, sticking closer to Jenkinson, becomes Inspector of the Shoals and Quicksands, and the father of the hero, Austin Elliot, whom he takes with him in his official yachting voyages, and whom it is his ambition to train to be a statesman. But, though Austin lives in a medium of politics, and, in following his life, we are naturally kept aware of this fact, he never gets made into a statesman; and it is as Eleanor Hilton's lover that we see him throughout the story—beloved by her in return, but debarred from her for a time by a complication of impediments, in which the blackguardism of a certain Captain Hertford and the boisterousness of the half-insane Aunt Maria perform a part. Round Austin there are gathered certain dear and intimate friends, who know of his love for Eleanor, and stand by him in all his difficulties—particularly Lord Charles Barty, whose death in a duel with the blackguardly Captain Hertford on Austin's account is the

tragic incident of the novel; and Lord Charles's blind and noble-minded brother, Lord Edward Barty. Another of the principal characters is an old footman of the Hilton family, called James; and not the least important character is a splendid Scotch sheep-dog, called Robin, who performs freaks in the intervals of serious business, but is the wisest dog in the world for all that.

Here, we say, are all the constituents of a Belgravian novel—politics, reference to what goes on in St. Stephen's, love and its consequences in high life, faithful friendship, the action of a blackleg, the inevitable skeleton in every house, a duel, imprisonment, and remorse; with the addition that these constituents are dashed with a humour and with shrewdness of observation not usually found in Belgravian novels. But the peculiarity of the book is that all this story of Belgravian life—and Mr. Kingsley is more than commonly minute in his topography of Belgravia, and tells you generally in what street and opposite to what house in that street such and such an incident occurred—the peculiarity is that all this story of Belgravian society is enclosed within a kind of idyll. For a time Wales is in the background, and we think of Wales and carry recollections of Welsh scenery into Belgravia with us associated with a portion of Austin's life when as yet his heart did not know its allegiance to Eleanor, but thought itself lost to another beauty casually encountered. But, anon, one of the hero's yachting voyages takes him to the coast of the West Highlands of Scotland, and, there, to one noble island called Ronaldsay, inhabited by typical Highlanders, the poorest of the poor, but good, strong, and loyal, among whom the parish-minister, in the absence of the chief, is the lawgiver, governor, and oracle. From that moment we carry along with us the recollection of the wild Highland coast and of this far-off island of Ronaldsay, severed by the surges from the mainland, and shut in to its own simple and hardy ways, with its faithful minister ruling it; even when it is not mentioned, we never seem to lose sight of it; a certain splendid young Highlander, Gil Macdonald, who leaves it to follow and serve Austin in London, acts as a link connecting distant Ronaldsay with all the Belgravian bustle; and nothing is finer in the book than the manner in which, in the end, all that the story has developed in Belgravia is made to melt into Ronaldsay again, and, when the island is starving, and a severe winter has aggravated to the worst the misery which the potato-rot had begun, the surviving natives and their minister see their deliverance in the shape of the steamer which brings among them unexpectedly Austin and his bride, eager to begin a new life of beneficence and to forget among those Highland seas and mists their past life in the crowded world. All in all, such is the effect of this poetical close, and of the recollection which is kept up of Ronaldsay all through, that to us the book is a Belgravian novel enclosed in an idyll of Highland life.

We are not sure but this blending of the novel with something idyllic is characteristic of Mr. Henry Kingsley's style of story-telling in all that he has yet written. It is on some such principle that we would account for those qualities in his stories, and especially in the present story, which critics are likeliest to fasten on as faults. The idyllic, with him, not only surrounds the Belgravian, but is mixed up with it, and gives a sense sometimes of innocent idealism where we expect reality. In the present novel, for instance—shrewd as is the observation it shows, and full as it is of bits of real London humour and real London street-life—we cannot feel that the main characters are cut out of the known and actual stuff of modern English humanity. One cannot feel that the duel, which is so important an incident in the novel, could have possibly occurred as it is described, or, indeed, that any such duel could have occurred at all in England at the time when Peel was abolishing the Corn Laws. The story, in great part, is air-hung. The



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characters—though so firmly conceived by Mr. Kingsley that he becomes fond of them, and speaks about them as creatures whom he knows—are, except in some striking cases, outlined phantasies or suppositions, rather than portraits of persons such as do or could exist. Similarly the incidents do not proceed at the ordinary rate, or according to the ordinary mode of modern social causation. In all this, however, we see—not inability to paint real life closely, as is proved by the abundance of episodes from real life—but the action, conscious or unconscious, in the author's mind, of a certain poetical or idyllic notion of the proper construction even of a Belgravian novel.

We had noted a few instances of lax syntax or incorrect expression in Mr. Kingsley's pages, not capable of defence as mere rapid colloquialisms, and the removal of which would be the removal of needless specks in his clear, bright, and pleasant style. We had noted also certain passages which, if we were writing a longer review, might be presented as detached specimens of his characteristic excellencies in the way of episode—a passage or two of dog-description; one or two, equally happy, about children and their ways; a passage describing suburban houses; one describing a visit of a candidate for Parliament to a Quaker elector; and, above all, the description to which we have already referred of the famine and the snowy winter in Ronaldsay. But, for the full relish of the book, it must be read through.

## SPIRITUALISM AND WITCHCRAFT.

*Strange Things among Us.* By H. Spicer. (Chapman and Hall).

*La Sorcière.* By Michelet. Translated by L. F. Trotter. (Simpkin, Marshall, & Co.)

THE doctrine of "spiritual manifestations" is, it seems, not one that can be talked down. For about a score of times, somebody or other has published what he and his admirers conceived to be an overwhelming demonstration of the falsehood of Spiritualism; and yet, year after year, we find the old argument repeated, as if the process of conviction had not been as complete as was commonly supposed. Recently this subject has been reopened by two remarkable magazine-articles, both of them hostile to the belief in a visible "Spirit-world." The first appeared in the columns of the *Victoria Magazine*, from the pen of Mr. R. Hutton, and is written with the candid fairness which characterizes the whole of this gentleman's numerous contributions to our periodical literature. The second appeared in the more venerable pages of the *Cornhill Magazine*, and may fairly be assumed to be the work of a well-known *Saturday Review* essayist, whose style cannot easily be disguised. These two papers may very fairly be taken as representing the case of the antagonists of Spiritualism. It is as such that we wish to speak of them. Mr. Hutton bases his objection to the whole creed of spirit-manifestations on "*à priori*" grounds. The gist of his argument—if we understand it rightly—amounts to this:—If there are spirits at all, it is impossible they should manifest themselves to living men in such a vulgar manner, or in words of such dreary common-place. Whatever else may be true, it cannot be that the soul of Milton or Socrates should, in its etherealized and immortal condition, reveal itself by spelling out its name on a table and uttering some platitude it would have scorned to give vent to while living. Therefore, there is no truth in these spiritual appearances. Now, the defect in this argument is obvious. If we knew anything whatever about spirits we could predict with certainty what they might or might not do. As, however, we know absolutely nothing, our predictions are utterly worthless. We have every reason to suppose that there does not exist a race of men with wings; but, if a traveller were to assure us that he had come across a winged tribe of mankind, it would be absurd arguing with him that men could not possibly be endowed with

the power of flight. All the negative evidence in the world will not controvert a positive fact; and this is what Mr. Hutton appears to have lost sight of. The *Cornhill Reviewer*, on the other hand, takes a more matter-of-fact, but even less philosophical, view. He does not condescend to argue from any assumed nature of spirits, but confines himself to a simpler enunciation of his conviction that the whole story of Spiritualism is humbug from beginning to end. He shrinks somewhat from explaining the real gist of his argument; but, if we place it in simple English, it comes to this:—All evidence from persons not used to legal investigations is extremely worthless; and therefore the infinitely greater portion of all the testimony with regard to visitants from the spirit-world might probably be explained away on investigation. And, with regard to that small amount of direct evidence, which must either be true or false, it is much more rational to believe that its authors are telling a deliberate falsehood than that they have really seen what they profess to have seen.

Now we do not wish to be understood to be believers in Spiritualism ourselves. On the contrary, our disbelief in all so-called "supernatural" manifestations would probably go much further than either of the two essayists would be prepared to follow us. We do not presume to say that there never has been a ghost or a supernatural appearance. All we say is, that, as yet, we have never seen reasons sufficient to make us renounce our scepticism. We are perfectly willing to do so on adequate evidence. And this is the state of mind to which we should like to see the public brought. The truth or falsehood of Spiritualism is, in our opinion, a mere question of evidence. Whether the consequences of acknowledging this truth, if it be one, are injurious to sentiment or orthodox prejudices, appears to us a matter of absolutely no moment. The one consideration is, are the stories we hear alleged true or false? In giving our judgment on this point, we must use the same rules as apply to other matters. It is idle discussing what the consequences of our investigation may involve; while to state beforehand that you will not be convinced, and that nothing can possibly convince you, is simply to acknowledge that, on this subject, you have abdicated the power of reason. The further question of how much evidence is required is a more difficult one. More evidence is needed to satisfy us of an improbable fact than of a probable one. If any honest man told us he had met the present Duke of Wellington in Piccadilly we should believe his statement and act upon it; but, if he told us he had met the late Duke, we should refuse to credit the assertion. But, if a dozen independent persons of credibility made the same assertion, our position in the matter of faith would be a very different one. The chief reason we have to disbelieve in ghosts is because the vast majority of sensible men assert that they have never seen them or known them to be seen. If, on the other hand, the majority asserted the contrary, we should believe in the existence of spirits without ever having seen one ourselves.

A sufficient amount of evidence has not yet been produced to shake our scepticism in ghosts of any kind; and neither M. Michelet nor Mr. Spicer is the sort of witness we should care to examine. Indeed, the former writer hardly bears upon the subject of Spiritualism in "*La Sorcière*." His great object is, in French phrase, the "*réhabilitation*" of the witch, as the utterer of a protest in the dark ages against the tyranny of the Church. And all that his book shows with regard to the object we have been discussing is that, in former times, the belief in witchcraft was very universal. Mr. Spicer's work bears very closely on the vexed subject of Spiritualism. He has collected together a series of most remarkable stories, which, if they could be substantiated, would go far to shake the most hardened scepticism. Here is one we have picked out at random:—

For some hours preceding the decease of the late Dr. M——, a low, incessant, tapping sound was

heard in the chamber, as though proceeding from the window, and defied all efforts to discover its precise locality and origin. This, however, might soon have escaped remembrance, but for a more inexplicable incident which immediately followed the sick man's dissolution, when the sound, as of a heavy step, was distinctly heard to quit the room of death, and descend stair by stair, passing the open door of the room below, but without revealing any object to the eyes of the astonished listeners.

It is strange that a writer of Mr. Spicer's talent should not see that the story as told possesses absolutely no value. He never tells us how he learnt it, how long a time had elapsed before mention was made of it, how many people heard the sound, and whether they all agreed in their statements. Till he does, there are a thousand very obvious explanations which we are disposed to adopt before we admit that the late Dr. M——'s death-bed was the scene of supernatural occurrences. But it would be absurd and silly to declare that nothing could ever make us believe the story, or that it cannot be true, because Dr. M—— was too wise a man for his ghost to make a useless disturbance. We feel that the advocates of spiritualism have had hard measure dealt out to them. But that this has been the case is chiefly their own fault. We would urge them to bring forward facts capable of proof—not vague statements; and, sooner or later, reasonable men will be willing to reason with them coolly. However, if they lose by their own folly, they gain as much by the illogical intemperance of their opponents. Whether Mr. Home does or does not float in the air is a matter susceptible of positive proof. Let this be proved, and then we shall hear no more of *à priori* arguing that Mr. Home cannot possibly set aside the laws of gravitation. A fair and patient enquiry might be conceded to "Spiritualism" by any one who had the time. E. D.

## MEDIÆVAL LONDON &amp; LONDONERS.

*Chronicles of the Mayors and Sheriffs of London*, A.D. 1188 to A.D. 1274; translated from the original Latin and Anglo-Norman of the "*Liber de Antiquis Legibus*," in the possession of the Corporation of the City of London, attributed to Arnald Fitz-Thedmar, Alderman of London in the Reign of Henry the Third. *The French Chronicle of London*, A.D. 1259 to A.D. 1343; translated from the original Anglo-Norman of the "*Croniques de London*," preserved in the Cottonian Collection (Cleopatra, A. vi.) in the British Museum. Translated, with Notes and Illustrations, by Henry Thomas Riley, M.A., Clare Hall, Cambridge, of the Inner Temple, Barrister-at-Law. (Trübner & Co.)

TOWARDS the elucidation of London history during the Middle Ages no one has worked harder or with better result than Mr. Henry Thomas Riley. His edition, in four stout volumes, of the "*Liber Albus*" and the "*Liber Custumarum*" is one of the most valuable contributions to the series of *Chronicles and Memorials* now being published under the direction of the Master of the Rolls, and perhaps the richest illustration of old city life and civic institutions possessed by any nation. The two chronicles which he has translated and published in a volume, that may be taken either as a supplement to the "*Liber Albus*" or as an independent work, are, naturally enough, less full of new and interesting matter; but there is plenty in them to justify their publication and to make them well worth studying. Of the first and longest—a reproduction, with some wise omissions, of the "*Liber de Antiquis Legibus*"—more than three-quarters are occupied with a detailed account of the last fifteen years of Henry the Third's reign, notable for the share which London had in the management of national affairs, and in which the supposed historian was an important actor. In the second, an English version of the Anglo-Norman "*Croniques de London*," a new and very ghastly account of Fair Rosamond's sufferings is followed by many curious illustrations of the progress of society under the first three Edwards. There is no scarcity of chronicles



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representing the political, military, and ecclesiastical history of England during the Middle Ages; but about the inner life of society, "the status, rights, and usages of the multitudes who were subsisting by trades and handicrafts within the walls of a great city in those days," we are lamentably ignorant. The special worth of the two chronicles, now made public by Mr. Riley, lies, as he assures us without much exaggeration, in the fact that, on these points, they give more information than do all our other mediæval histories put together.

We here witness the gatherings of the London populace in full Folk-mote, whether to discuss their manifold grievances, or to celebrate the fiction of granting leave to the sovereign to visit his dominions beyond sea: the meetings of the citizens at the Guildhall ever and anon, either to elect their officers, or to protest against tyranny and extortion without limit—the air resounding, we are told, with loud and boisterous shouts of "Ya, ya," or "Nay, nay," as the case might be: the trooping of the Londoners down to Westminster, women and men alike, by royal mandate, to witness their worthless sovereign, Henry the Third, assume the character (without the risks or responsibilities) of a Crusader: the habitual goings out of mayor and citizens to meet the King at Knightsbridge on his return from Windsor, to salute him with what must have been but hollow greetings at the best: the ready answer of the citizens "in countless multitudes" to the summons tolled out by the "Great Bell" of Saint Paul's, calling them to a work of pillage and devastation, so foul as the laying waste with fire the Earl of Cornwall's fair manor of Isleworth: the gatherings of the citizens, in attendance on their Mayor, at shortest notice, to do the King's bidding and behests, or to receive law at his hands, whether at the New Temple, at Westminster, at Woodstock, or at Windsor: the rebukes, insults, and imprisonments, repeatedly experienced by the citizens at the hands of the Justiciars, or the ministers of the sovereign: the assembling of the citizens at the Exchequer, in attendance upon the King, and the consequent discussions about the contemplated change of coinage: the populace in eager hunt, from time to time, and on the most frivolous pretexts, for the lives and property of the greatly suffering Jews: the citizens sick to the very death of the tyranny, the extortions, and the importunities, of their rapacious sovereign, upon watch and ward in support of the rising cause of the Barons: the outrages committed by the dregs of the populace, under pretext of supporting that good cause: the vengeance exercised by the sovereign on regaining liberty and unrestrained power after the battle of Evesham, in the abject humiliation of the citizens, commencing at Berkingschere, continued at Staines, and consummated, in breach of his plighted word, in the bailey and keep of Windsor: the speedy transition of the populace from dread and despair to extravagant jubilation at the birth of John, the short-lived first-born of Prince Edward—the shops and selds all closed, men and women, clerks and laymen, hastening away to Westminster to give thanks to God, the streets of the City resounding the while with dances and carols for joy, "as is the usual custom on the Feast of Saint John the Baptist:" the street-fights, kept up night after night by the guilds of the goldsmiths and the tailors, the bodies of the slain being thrown into the Thames: the arbitrary and illegal doings of the demagogue Mayors, Thomas Fitz-Thomas and Walter Hervey, and their adherents—all these, with numerous other descriptive passages of a like character, are striking pictures of a great community, either doing or suffering, in some of our darkest days, in the Middle Ages even; for parallels to which, at so remote a date, our other chronicles are to be searched in vain, however much more important many of them may be in other respects.

Of the contents of this volume pleasant instances almost without number might be given. Under the first year of Richard the First's rule we have some very precise directions as to the mode of building London houses, because "in ancient times the greater part of the city was built of wood, and the houses were covered with straw and stubble and the like; whence it happened that, when a single house had caught fire, the greater part of the city was destroyed." After the disastrous fire of the time of Stephen it became customary, with those citizens who were able, to build stone houses; and it was now provided that every one who erected a stone

wall, sixteen feet high, round the land appropriated by him, should, after agreement with his neighbours, and proof that he was not by so doing defrauding them, have the land for his own. The wall was to be three feet thick, the expense being divided between the two neighbours, and each being free at his own cost to build as much higher than sixteen feet as he liked. Any one building a house or wall without previous arrangement might be stayed and imprisoned at the instance of the aggrieved neighbour; but no complaint could be listened to or ejection be made after peaceful possession for a year and a day.

Yet, in the London thus rudely being put together and made populous, the character of the inhabitants was pretty much the same six centuries ago as now it is. There was the same steady assertion of the popular privileges, and in individual cases there was the same disposition now and then to overreach and defraud. In 1257, we read, "the King issued a new coinage of golden pennies, each two sterlings"—or silver pennies—"in weight, and of the purest gold; and it was his will that such gold coin should pass current in value for twenty sterlings." Thereat the Mayor and citizens took umbrage, seeing that the whole property of many was not worth as much as one of these new coins, and, moreover, that the gold put into it was of really far less value than the silver demanded in exchange. These and other objections they urged so forcibly that the King consented that no one should be compelled to take the golden penny; and that, if any one took it and was dissatisfied, he might return it to the Exchequer and receive in lieu nineteen silver pennies and a-half.

On other matters King Henry the Third was not so reasonable. Repeatedly he offended the citizens by infringing their charters and appropriating their dues. In 1258 the Justiciar was sent down to Guildhall, there to listen to pleas which, by the laws of the City, ought only to be made before the sheriffs. As a special grievance we find that "he summoned before himself and the Earl of Gloucester all the bakers of the City who could be found, together with their loaves; and so, by some few citizens summoned before them, judgment was given in reference to their bread; those whose bread did not weigh according to the assay of the City not being placed in the pillory as they used to be, but being, at the will of the Justiciar and the Earl aforesaid, exalted in the tumbrel, against the usage of the City and of all the realm." Either from the carelessness of the officials, or out of spite at the King's interference, or perhaps because the City was too full of the great grievances caused by Henry's misrule for minor affairs to be attended to, the bakers had an easy time after this. In 1269, "the pillory that stood in Chepe was broken through the negligence of the bailiffs, and for a long time remained unrepaired; wherefore in the meantime no punishment was inflicted on the bakers, who made loaves just as they pleased; so much so that each of their loaves was deficient in one-third of the weight that it ought to weigh; and this lasted for a whole year and more."

Meanwhile the troubles of the City were being in some degree removed. The bold action of Henry's Barons in resisting his attacks upon English liberties were so far effectual that, in this same year, 1269, along with similar measures throughout the kingdom, most of the former privileges of London were restored. And very soon the accession of another king, who, though he may not have been "the greatest of all the Plantagenets," was much superior to most of his race, led to a further establishment of English rights. That England was merry England, even in these times of civil war, appears from the account of the festival prepared for the coronation of King Edward the First.

Be it remembered, that all vacant ground within the enclosure of his palace at Westminster, was most nobly built over with houses and other offices, so that no part thereof could be found vacant. On the south side of its old

palace there were built many palatial edifices in every quarter—as many in fact as could be built there, within which were erected tables, firmly fixed in the ground; and at these tables the great men, and princes, and nobles, are to be refreshed on the day of his coronation, and for fifteen days after the same; that so, all persons, poor as well as rich, coming to celebrate the solemnities of his coronation, may there be gratuitously received, and no one rejected.

There are also erected within the said enclosure as many kitchens, in which the victuals are to be prepared for the said solemnity, and these, indeed, without number. And lest these kitchens might not suffice, so as not to admit of sufficient victuals being prepared therein, there have been placed there numberless leaden cauldrons without the kitchens, in which the flesh is to be boiled. It should also be remarked, that the great kitchen, in which fowl and other victuals are to be roasted at the fire, is uncovered at the top, so that all smoke may escape thereby.

As to the other utensils, which are requisite for serving so large a court, no one can take an account of them in writing. And as to the tuns of wine which have been got in readiness for this occasion, no person even knows how to number them. And, indeed, to embrace everything, never in times past has so great a plenty of delicacies and all good things been prepared, which pertain to the entertainment of a most noble court.

Also, the great hall and the lesser one have been whitened anew and painted; so that the eyes of those who enter them and survey such great beauty must be filled with joyousness and delight. And if there has been anything within the enclosure of the palace of his lordship the King broken or damaged through age or in any other way, the same has been repaired and restored to good condition.

The interest of the documents translated by Mr. Riley, however, is by no means limited to the exposition of London history. For the general events of Henry the Third's last fourteen years, Mr. Hunter has asserted that no chronicle extant is more full or authentic than the "*Liber de Antiquis Legibus*;" and of the "*Croniques de London*" more than half is devoted to subjects of strictly national importance. For its illustrations—as far as it goes—of the naval history of Edward the Third's reign, the latter work is especially valuable. Lawrence Minot himself has hardly given a more spirited account of the famous Battle of Sluys, fought in the year 1340. "In this year all the mariners of England had all their ships speedily assembled and victualled, and hardy and vigorous men from all parts, well equipped and armed at all points, in every place to fight for life and death." On the 22nd of June the fleet, numbering three hundred vessels in all, put to sea. Next day, being Friday, the King caught sight of the enemy; but he said, "Because our Lord Jesus Christ was put to death on a Friday, we will not shed blood upon that day." The French fleet of five hundred ships and galleys, strongly bound together, according to the strange custom of that period, with massive chains and bars, was "a most dreadful thing to behold;" but the King was not afraid. "Fair lords and brethren of mine," he exclaimed, as they made ready for battle on Saturday, "be nothing dismayed, but be all of good cheer, and he who for me shall begin the fight and shall combat with a right good heart shall have the benison of God Almighty; and every one shall retain that which he shall gain." Thereat all were eager for the fight.

Our mariners hauled up their sails half-mast high, and hauled up their anchors in manner as though they intended to fly; and, when the fleet of France beheld this, they loosened themselves from their heavy chains to pursue us. And forthwith our ships turned back upon them, and the *mêlée* began, to the sound of trumpets, kettledrums, viols, tabors, and many other kinds of minstrelsy. . . . Our archers and our cross-bowmen began to fire as densely as hail falls in winter, and our engineers hurled so steadily that the French had not power to look or to hold up their heads. And in the meantime, while this assault lasted, our English people, with a great force, boarded their galleys, and fought with the French hand to hand, and threw them out



of their ships and galleys. And always our King encouraged them to fight bravely with his enemies, he himself being in the cog called "Thomas of Winchelsea." . . . The assault lasted from noon all day and all night, and the morrow until the hour of six; and when the battle was discontinued no Frenchman remained alive, save only Spaudefisshe, who took to flight with four-and-twenty ships and galleys.

H. R. F. B.

#### SALMON-CULTURE.

*Fish-Culture: a Practical Guide to the Modern System of Breeding and Rearing Fish.* By Francis Francis. (Routledge, Warne, and Routledge.)

*The Natural History of the Salmon, as ascertained by the Recent Experiments in the Artificial Spawning and Hatching of the Ova and Rearing of the Fry at Stormontfield, on the Tay.* By William Brown, Perth. (Glasgow: Murray and Son.)

IT is now an ascertained fact that we can cultivate our salmon in the same sense as we can grow our own mutton or breed our own turkeys. At Stormontfield, on the river Tay, about five miles from Perth, upwards of a million salmon have been hatched and grown from the egg within the last ten years. These fish have greatly added to the productiveness of the river, and been the means of improving the rental of the proprietors. And, besides being useful in a commercial point of view, the experiments carried on in salmon-breeding at the ponds at Stormontfield have aided in the solution of one or two knotty points of salmon-biography which have long been a standing vexation to naturalists.

Mr. Brown's little work has the merit of bringing into a focus the details connected with the Stormontfield experiments in salmon-breeding. There have been many sketches written on the subject in newspapers and magazines; but everybody at all interested in the natural history of our sea animals felt that a volume was required in which to record the progress and success of this, the first example of salmon-culture on a large scale which has been undertaken in this country.

The decreasing supply of salmon has been a cry now for the last thirty years; indeed, ever since the railways began to equalize the "take" by distributing it inland, salmon has been scarce—proving emphatically that, for many years, it had never, except in a local sense, been plentiful. Fish of all kinds was at one time locally plentiful, simply because there were no speedy means of distributing it; hence the old stories of herring, mackerel, sprats, &c., being used as manure. Salmon, so far as we know, was never thus degraded; but it was at one time so abundant in some districts of the country that the farm-servants were forced to protest against being forced to eat it "oftener" than three times a-week! These days have fled; and we very much question whether a farm-servant of the present time ever sees salmon except in the window of a fishmonger's shop. In fact, a salmon now is quite as valuable as a Southdown sheep; and, early in the season, we have seen it retailed at five shillings a pound.

Better days, however, are, it is expected, dawning for the lovers of this venison of the waters. Recent legislation, founded on the annually decreasing supplies, will, it is thought, in a short time, so aid the natural breeding powers of this fine fish, by putting an end to the exportation of out-of-season salmon, and otherwise regulating the fisheries as to close-time and instruments of capture, as to admit of our purchasing it once more at, say the moderate price of six-pence per pound—we cannot hope ever to see it cheaper. The artificial system of breeding will, it is expected, greatly conduce to this revival of a cheap luxury. Mr. Brown, who goes minutely into the figures of the Stormontfield experiment, assures us that these ponds have been a pecuniary success; and on this point we shall allow him to speak for himself:—

Has the artificial propagation, even on the small scale that has been carried on at Stormontfield,

been of advantage to the fishing proprietors on the Tay? We have no doubt about the matter, for, on referring to a statement of the rental of the Tay, published by the proprietors themselves, we find that, in the year 1828—the year of the passing of Home Drummond's Act—the rental was £14,574. It gradually fell off every year afterwards until 1852, when it reached the minimum, amounting to £7973. 5s. In 1853 the artificial rearing commenced; and in 1858, when the statement was printed, the rental was £11,487. 2s. 5d. It has now (1862) reached what it was in 1828.

We are aware that other reasons are given for the rise in the rental, such as the extra price of fish in the London market; but we should like to know how it happens that all the other rivers in Scotland (with the exception, perhaps, of the Sutherland rivers), which have the same market for their fish, have, since 1852, had a lower rental instead of an increased one.

It is true that, in 1853, 1854, 1855, the proprietors of the Tay voluntarily agreed to close their net-fishing upon the 26th of August instead of the 14th of September, and that in 1858 an Act was passed legalizing that agreement, which has, no doubt, done much to increase the number of fish in the river. Still, we are of opinion that the great rise of the rental in nine years cannot be accounted for in any other way than from the pound-bred fish; and, if the fishing proprietors would see to their own interests they would have many acres of breeding-boxes and pounds made to rear and preserve their young fish. At present, however, their rental is in the ascendant, and they are contented: but, should a reverse take place, we should then see artificial propagation much in favour.

Mr. Ashworth, who purchased some salmon-fisheries in Ireland, and who, besides turning them to a profitable use commercially, takes a more than usual interest in the natural history of that fish, has performed a great feat in introducing it to breeding-ground hitherto inaccessible. Mr. Francis, in his handy book of "Fish Culture," gives us a brief history of what has been done:—

Several successful undertakings in pisciculture have been carried out in Ireland. The first of any note, perhaps, was at Outerard, near Galway, in 1862. The Galway River is the channel through which Loughs Mask and Corrib, two enormous lakes, containing a vast area of water, discharge themselves into the sea. The fishery of this river belongs to Mr. Ashworth. In 1852, finding the stock had been terribly reduced from a variety of causes, he established a breeding-place at Outerard, in a small tributary stream. Here twenty boxes were laid down, after the same fashion as the plan already explained, adopted at Stormontfield. This plan, carried out by Mr. Ramsbottom, was the model whence Stormontfield was taken. These boxes were stocked with about 40,000 ova, which in due time came to perfection. Subsequently, owing partly to the opening of the wide Queen's-gap in the weir, Mr. Ashworth's fishery multiplied itself in value manifold, and he cast about, adding a still larger area to the field of his operations. Lough Mask, which discharges into Lough Corrib, is separated from it by a very rugged channel, and a lofty, impassable fall. Consequently, although Lough Corrib abounded in salmon, none had ever been seen in Lough Mask. Moreover, the many gravelly tributaries which salmon love to spawn in rather discharged themselves into the upper part of Lough Mask, which again receives the water of one or two smaller lakes than Lough Corrib; and, as the capabilities of production of a fishery are bounded by the area of its spawning-beds, this proved a serious check to the further increase of productiveness in the fishery. Undaunted by difficulties, however, Mr. Ashworth set to work, ameliorated the stream, put salmon-stairs to the impassable fall, and stocked the head-water of Lough Mask with half-a-million of salmon ova. These operations have been so lately completed that we hardly know as yet what measure of success will attend them; but I see no reason for doubting their success; and, if so, a capable area of about thirty square miles will be added to Mr. Ashworth's already valuable fishery, and in a few years' time the fishery will realize a handsome fortune. This shows what can be done by pisciculture, in its broad sense, and a little practical common sense combined.

We believe we do not exaggerate when we state that Mr. Ashworth's fisheries have proved prodigiously remunerative—chiefly,

no doubt, through a considerable expenditure and energetic and intelligent management. We are particular in mentioning this, that others may follow his example.

Returning to Stormontfield, we may state that the whole expense of the breeding-ponds is about £1 per week, and their original cost was somewhere about £500. The ponds, with the accompanying boxes, occupy a beautiful site on the river Tay, not far from the palace of Scone. The water-supply is obtained from a mill-race which runs parallel with the river, and between the two there is a fall of sixteen feet. The water is first filtered from the mill-race into a reception-pond; then it is further filtered into a canal, from whence the breeding-boxes are supplied. This double filtration is highly necessary in order to prevent the admission of reptiles or other enemies of the salmon. The breeding-boxes are 300 in number, placed in parallel rows; they are filled with clean gravel before the eggs are placed in them, and the water has a fine steady flow over the whole suite; at the bottom, as at the top of the boxes, there is a canal for the reception of the fry, which the strength of the current frequently washes away from the shelter of the friendly gravel. The young salmon ultimately find their way into the pond, in which they must pass at least one year of their existence, and some of them two years. Here they require to be fed till they change into what is known as the smolt stage, when they depart for the sea, and are left then to their own resources.

To those who are not very conversant with the natural history of the salmon, we must explain that there is a curious anomaly in the growth of that fish, which develops itself at a very early period of its life. The parr (that is the name by which the salmon is known in its first stage) do not all change into smolts at one time—one half of a brood take on the smolt scales at the end of twelve months from the date of their birth, whilst the other moiety do not change till another year has elapsed! This is a curiosity of salmon-life that has never been explained, and the law of which is as yet a sealed book. The salmon is a fish of rapid growth, some that we have noted having increased at the rate of five pounds per annum—a most important quality in a fish that rarely brings less than a shilling a pound. Let capitalists only think of it; here is an animal of a most prolific nature that in sixteen months from the date of its birth arrives, with a very small outlay, at a value of five shillings. We question if the Stormontfield salmon are not turned out at something like five a penny!

The proprietors of the Tay have made one mistake in their scheme—or rather they have only discovered it now. It is obvious, from the fact in the natural history of the salmon which we have just stated, that there ought to be two living ponds, else there can only, as at Stormontfield, be a breeding once a year, or the two-year olds remaining in the pond would devour the newly hatched fry as they came in from the boxes. With another pond the proprietors of the Tay could aid the stock in the river by turning in half-a-million of fish per annum!

#### THE BIBLE AND AMERICAN SLAVERY.

*Does the Bible sanction American Slavery?* By Goldwin Smith. (Oxford and London: John Henry and James Parker.)

THIS noble Essay is expanded from a lecture which was delivered at the Manchester Athenæum. There is no place in which one would more desire that sound principles respecting American slavery should be unfolded than in Manchester. There is no person whom one should more wish to expound than an Oxford Professor. But might not the combination have been reasonably dreaded? Would not some recent experience have warranted the apprehension that scholastical sophistries might be used to strengthen



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and deepen mercantile sophistries; that the selfishness of trade might have been supplied with plausible apologies from the seat of learning and religion? Thank God! such fears have been altogether confuted in this instance. Mr. Goldwin Smith has put forth no scholastical sophistries; he has turned a manly, graceful, unpedantic scholarship to its true service—that of exposing delusions, of vindicating freedom and truth. That his essay is written in pure masterly English need not be said. That it shows tenfold more acquaintance with Scripture in its letter and its spirit, a far more reverent appreciation of the Old as well as the New Testament, than the writings of professed divines, learned and popular—that it exhibits a political wisdom very rare in the speeches of distinguished statesmen—ought to be said. Into the space of a few pages, which may be easily read through in half-an-hour, the reader will find thoughts and information compressed which may confirm the convictions and scatter the fallacies that have been growing in him for years. He may have to part with some favourite notions, which are current in South Carolina, and which the *Times* and the *Saturday Review* have adapted to the English market. It may a little compensate this loss that he will receive fresh light on the history of nations, a defence of the Bible from the heaviest charge that has ever been brought against it, fresh proofs that good has triumphed over evil, fresh encouragements to believe that it will.

The opening of the Essay is a specimen of the style in which it is written:—

When a New World was peopled, strange things were sure to be seen. And strange things are seen in America. By the side of the Great Salt Lake is a community basing itself upon polygamy. In the Southern States is a community basing itself upon Slavery. Each of these communities confidently appeals to the Bible as its sanction; and each of them, in virtue of that warrant, declares its peculiar institution to be universal and divine. The plea of the slave-owner is accepted. Perhaps, if the Mormonite were equally an object of political interest to a large party, his plea might be accepted also.

It is important in more ways than one to determine whether the slave-owner's plea is true. The character of the Bible is threatened; and so is the character of the English law and nation. The *Times* says that slavery is only wrong as luxury is wrong, and that the Bible enjoins the slave at the present day to return to his master. If so, the law of England, which takes away the slave from his master directly his feet touch English soil, is a robber's law. If so, the great Act of Emancipation, of which we speak so proudly, was a robber's act; for, though a partial compensation for their loss was granted to the West Indian slave-owners, they were forced to give up their slaves notoriously against their will.

The *argumentum ad hominem*, "You defend slavery as a divine institution; are you ready to defend polygamy?" might be used by many writers to throw discredit upon the Hebrew institutions generally. Mr. Goldwin Smith appeals to it for a directly opposite purpose. He recognises in the tolerance of slavery, of polygamy, and of many other institutions, the sign of a Divine Teacher who was educating His creatures to a knowledge of what was good for them, not "putting human society at once in a state of perfection without further effort, political, social, or intellectual, on the part of man." The Mosaic "code of laws takes the rude institutions of a primitive nation, including slavery, as they stand, not changing society by miracle, which, as has been said before, seems to have been no part of the purposes of God. But, while it takes these institutions as they stand, it does not perpetuate them, but reforms them, mitigates them, and lays on them restrictions tending to their gradual abolition. Much less does it introduce any barbarous institution or custom for the first time" (pp. 5 and 6).

The author illustrates this doctrine by the cases of the Avenger of Blood, the Cities of Refuge, the Authority of the Parents in putting their Children to death, of Poly-

gamy, of Wars, of the Power of the Monarch, of the Order of Priests, before he comes to the case of slavery. In every one of these instances he compares the provisions of the Hebrew code with those of other ancient nations in a far more advanced stage of civilization, and shows how consistently it accepted contemporaneous forms of society, how consistently it provided remedies against their abuses and abominations, how it prepared the way for a nobler and freer life.

After this careful and vigorous induction the author advances with cruel deliberation and calmness to a comparison of the maxims of Moses, the lawgiver of the Jews some fifteen centuries before the Christian era, with those of Judge Ruffin of North Carolina in the nineteenth century after it. He does not enter upon this contrast till he has spoken of the patriarchal times, noticing, by the way, that famous piece of religious ethnology, the argument from the Curse on Canaan. Condescension is a great quality, and no fallacies are too old for refutation: but we should scarcely have forgiven Mr. Smith for wasting precious time on this one if these golden sentences had not convinced us that he was right. They kill many foes at once.

To all arguments of this kind there is, in the first place, a very simple answer, which has already been given, in effect, to those who thought it their duty as Christians to fulfil inspired prophecy by denying civil rights to the Jews. Man is not charged with the fulfilment of inspired prophecy, which, whatever he may do, will certainly fulfil itself; but he is charged with the performance of his duty to his neighbour. It is not incumbent upon him to preserve Divine Foreknowledge from disappointment; but it is incumbent upon him to preserve his own soul from injustice, cruelty, and lust. If the prophecy had meant that the negroes should always be slaves, it would have been defeated already; for a great part of the negroes in Africa have never become slaves, and those in the English and French colonies, besides a good many in America itself, have ceased to be so.

We wish our space allowed us to quote an exquisitely beautiful passage on the relations of Abraham with his servant. We must give the conclusion of the argument from the early history:—

So much respecting the nature of bondage in the patriarchal state. It seems to bear little resemblance to the condition of the gangs of negro chattels who are driven out under the lash of an overseer to plant cotton in America, and who are slaves to the tyrannical cruelty and lust of the white members of their owner's family, as well as to the avarice of their owner. When we find a negro standing in the same relation to his master, and to his master's son, in which Eliezer stood to Abraham and Isaac, and when we find in negro slavery the other characteristics of bondage as it existed in the tents of Abraham and his descendants, we may begin to think that the term "Patriarchal" is true as applied to the Slavery of Virginia and Carolina.

We can indulge ourselves only in one extract from the Third Section, the most elaborate and complete part of the Essay:—

In one thing, however, the American slave-owner and the Hebrew lawgiver are agreed. Both think, and with good reason, that slavery and free labour cannot well exist together. The Hebrew lawgiver therefore takes measures to diminish slavery in his country. The American slave-owner proposes to put an end to the freedom of labour all over the world.

There is one thing more to be mentioned. Decisive experience has shown that slavery cannot hold its ground without a fugitive slave law. Now the law of Moses says, "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best: thou shalt not oppress him." Southern theologians try to get rid of the apparent immorality of this passage by maintaining that it relates only to slaves who have fled from a foreign country. It is difficult to see any ground for this gloss, more especially as even in heathen Greece the right of asylum in certain temples was allowed, alone of religious privileges, to the slave. But suppose it were so, the law would in effect enjoin the Hebrews to risk a quarrel, and perhaps a

war, with a foreign country rather than give up fugitive slaves—a singular mode of impressing the sanctity and beneficence of slavery on their minds.

The Fourth Section, on the New Testament, though very admirable, is not quite so satisfactory to us as those which have preceded it. Mr. Goldwin Smith has understated his case in respect to St. Paul. But the argument from the Epistle to Philemon is beautifully put.

This article is a long one for so short a book. It is far too short to convey our impression of the value of the book. A *concio ad populum* by an accomplished scholar free from the slightest exaggeration, the slightest appeal to vulgar feelings, deserves all the honour that can be given it. Those of us who have sometimes spoken harshly of the writer for what have seemed his harsh judgments of other men, must be eager to make him amends by confessing what this Essay has taught them, what impulses to good they have received from it. Those of us who have longed for some clear statement of their own profoundest and most earnest convictions respecting slavery, unmingled with any Northern partialities, and for a vindication of the Bible, such as no mere controversialist has made, or is ever likely to make, will thank the Professor of Modern History in Oxford for giving us both at once.

F. D. M.

## NOTICES.

*The Life of William Chillingworth, Author of "The Religion of Protestants," &c.* By P. Des Maizeaux. Edited, with Notes and Illustrations, by the late James Nichols, Editor of "Fuller's Church History," &c. (Tegg. Pp. 364.)—This is a republication of the "Life of Chillingworth" originally published by Des Maizeaux in 1725, but with additional notes. The Life is by no means such a Life of Chillingworth as there might be—giving very little of the external facts and circumstances of Chillingworth's life, but very large accounts of his opinions, &c., with extracts from his writings, and from the writings of other controversialists. Still, in its kind, it is full and painstaking, and may be useful. Neither Des Maizeaux nor his editor seems to have been aware of certain rather ugly anecdotes respecting Chillingworth at that time of his life when he was living at Oxford, after his return from his aberration into the Roman Catholic Church— anecdotes which, if true, would make out that this "great reasoner in religion," and founder, along with others, of the Latitudinarian School in the English Church, used to act as a kind of informer to his godfather Laud, telling him what went on in the University, and getting his fellow-collegians into scrapes. It is the part of real biography to investigate such stories and such seeming inconsistencies and wrinkles of character; but in Des Maizeaux there is nothing of this—nothing but introductory eulogy of Chillingworth's strong intellect and noble character; and then a skeleton of his life, with masses of appended extracts about him and from him, jumbled in such a way as to make rather confused reading to those who are not already Chillingworth-bitten. Yet Chillingworth was a truly remarkable man, a clear account of whom might be most readable and valuable in the present state of English theological and ecclesiastical opinion. The early history of "Toleration" in this country—nay, the very exposition of Toleration—might be associated with his biography.

*A Norseman's Views of Britain and the British.* By A. O. Vinje, Advocate before the High Courts of Justice, Christiana. (Edinburgh: W. P. Nimmo. Pp. 168.)—THE author came from Norway to Great Britain at the time of the Great Exhibition, and, after living for a time in London, and wandering about, seems to have settled in Edinburgh, whence he pens the sixteen letters that make up the volume to his friend, J. Welhaven, Professor of Philosophy in Christiana University. The first letter is dated February 2, 1863, and the last May 27, 1863—so that Mr. Vinje has lost no time in giving the British public the benefit of them, translated into English, with a friend's help. He seems a scholarly man with a theorizing turn; and there is a *naïveté*, not to say "greenness" about his remarks, which makes them readable and interesting, and not unfrequently amusing. On the whole, he is very



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severe and critical on the British character, and on British manners and institutions. Fresh from regions of Scandinavian simplicity, he has been amazed to find that the very heart of England consists of a flunkeyish reverence for rank and birth, and a love of money. Everywhere among us he finds this canker: he finds it even in the Poet Laureate's poetry. He distinguishes, in some respects, between England and Scotland; and, on the whole, his letters, written from Edinburgh as they are, seem written chiefly from Edinburgh information, and from an Edinburgh point of view.

*Rayons et Reflets.* Par Le Chevalier de Chate-lain. (Rolandi. Pp. 438.)—M. DE CHATELAIN, who began his career as a French author in 1822, and among whose numerous works are many translations from English into French—including Chaucer's "Canterbury Tales" and his "Flower and the Leaf," Shakespeare's "Macbeth," and two volumes of Miscellanies called "Beautés de la Poesie Anglaise"—has here published, in a handsome octavo volume, metrical French versions of selected pieces from nearly 200 English poets living or dead. The pieces from living poets are most numerous; and scarcely any living English versifier is unrepresented. M. de Chate-lain has already acquired celebrity as a translator into French: of the merits of the present volume an extract or two will give an idea. Here is the first stanza of Campbell's "Hohenlinden."

Au coucher du soleil la neige était encore  
Vierge du sang humain qui souvent la colore,  
Hohenlinden du fleuve était l'écho sonore,  
L'Iser coulait avec rapidité.

The first stanza of Burns's "What can a Young Lassie" is rendered as follows:—

Dites, que voulez-vous que jeune ménagère  
Puisse faire d'un vieux dans le nœud conjugal?  
Maudit soit donc l'argent qui te poussa ma mère  
A vendre ta Jenny . . . pour du métal!

And the first stanza of Kingsley's "Three Fishers" thus:—

Vers l'occident s'en allaient trois pêcheurs,  
Vers l'occident quand le soleil s'incline,  
Tous trois pensaient aux amours de leurs cœurs,  
Et les enfants de loin leur faisaient mine;  
A l'homme le travail, à la femme les pleurs,  
Car le gain n'est pas gros, nombreux sont les mangeurs,  
Quoique du port la barre et frémissent et gémissent.

M. de Chate-lain, we observe, announces, at the end of the volume, several other works as nearly ready for publication, and among them a French translation of "Hamlet."

*Sketches of Ancient History until the Death of Augustus.* By James Murray, Author of "French Finance and Financiers under Louis XV. (I. F. A. Day. Pp. 454.)—THE author tells us in his preface "that it does not enter into the plan of the present work to set up new theories, or to controvert those which have been already put forth; its main purpose is to give a connected view of ancient history by tracing the progress of the mighty empires which, one after another, acquired a marked predominance in the world." His chapter on "Primeval History" is founded mostly upon the Mosaic narrative; and his notions on the "early state of Phœnicia, India, and China" are derived from the writings of Wilson, Jones, Hardy, and Heeren, and such works as "The Asiatic Researches," "Histoire de la Chine," and "Histoire Générale," &c. Then follow chapters on Egypt, Assyria, and Babylonia, Medes and Persians, Greeks and Romans. Mr. Murray's style throughout, without being picturesque, is rapid and direct; and, when he comes upon a historical difficulty, he is simple and sensible. Now and then he becomes unnecessarily argumentative, and forgets that his business is narrative; and sometimes he brings a hero prominently on the stage, and, after he has excited our interest in him, dismisses him no one knows whither. Alcibiades is a case in point. The book is rather deficient in method, too; and the year in which an event happened is not indicated so frequently or so distinctly as one could wish.

*An Essay on the Improvement of Time, and other Literary Remains.* By John Foster. Edited by J. E. Ryland, M.A. (Jackson, Walford, and, Hodder. Pp. 364.)—THE Essay on "The Improvement of Time," the editor informs us, "though it now appears as a posthumous publication, twenty years after the decease of the author, was one of his earliest productions." This book will be welcomed by all lovers of the author of the "Essay on Decision of Character;" and, when we indicate how the essayist has divided and arranged his subject, they will easily infer how exhaustively and eloquently he has treated it. In Part First he treats of "The Value of Time," of its

"Capacity," of its "Swiftness," and of "The Ultimate Object of the Improvement of Time;" in Part Second, of "Indolence," "Intervals," and "Solitary Life." A goodly portion of the book is devoted to "Notes of Sermons;" and at the end of the volume there are a score of the author's letters to various friends. Nothing can be trivial which comes from a man like Foster; and his friends have done good service in bringing forth his posthumous writings in so desirable a form and in editing them so carefully.

*Natural Phenomena, the Genetic Record, and the Sciences, harmonically arranged and compared.* By Alexander McDonald. (Longman & Co. Pp. 197.)—MR. McDONALD tells us in his preface that we are to "treat the Bible as of Divine origin, but to look at the details in the light of knowledge." "Besides proving the correctness of the Genetic narration, the work includes descriptions of Atomic weights, volumes, and outlines, so as to bring them within the range of practical utility. It likewise endeavours to assign the reason of astronomical, geological, vegetative, and animal appearances." By way of farther sample of the book, we will extract a few of our author's definitions. "Magnetism," he says, "is horizontal, inclined and perpendicular. Electricity is indistinct, distinct, and preponderating. Light is subfocal, focal, and superfocal. Heat is long, moderate, and short. Sound is large, equal, and small. Colour is narrow, medial, and broad. Odour is lax, neutral, and dense. Music is centrifugal, globular, and centripetal. Take the head of a man, the brain is as light, the eye as colour, the nose as heat, the mouth as odour, the chin as sound, and the ear as music." The reader will guess the nature of the book from this specimen.

*The Pentateuch Vindicated from the Objections and Misrepresentations of Bishop Colenso.* By the Rev. Peter Davidson, D.D. (Edinburgh: Elliot; London: Hamilton, Adams, & Co. Pp. 205.)—"THE following lectures," says the reverend author, "being intended for audiences composed of different classes of the ordinary hearers of the Gospel and readers of the Bible, were necessarily confined to the discussion of general principles, and of such broad views of the matters introduced as could be clearly expounded to such audiences." Dr. Davidson is a staunch United Presbyterian minister in Edinburgh, and we need not add that his arguments are all from a strictly orthodox point of view. The volume concludes with a series of appendices, in which he is more analytical and argumentative than in the lectures. Although the author throws no new light on the subject, he is very earnest in every word he writes.

*The Evangelical Theory: a Popular Appeal adapted to the Times.* (Tresidder. Pp. 48.)—THE author of this little volume is a layman, who writes sensibly and earnestly. "Neither High Churchism nor Scepticism commends itself to the practical Saxon mind," he observes: "the one is mystical, effeminate, puerile; the other is too exclusively disposed to cavil." "There lies," he says, "beneath the lath and plaster of modern reconstruction of our church-creeds a simple grandeur, the discovery and exhibition of which, better than all laboured defences, would erect a bulwark against the attacks of scepticism, and advance Christian truth."

Messrs. Churchill have just issued a new edition of Dr. Lee's *Watering-Places of England* (pp. 339), which has the reputation of being one of the best books we have on the Medical topography of the country, and as distinct as possible from the usual half-medical half-picturesque guides published in the places themselves. The same publishers have also issued a reprint of the first volume of Dr. Lee's *Baths of Germany, France, and Switzerland*, containing the *Baths of Germany* (pp. 308); and a second edition of Dr. Routh's standard work *Infant Feeding and its Influence on Life; or, the Causes and Prevention of Infant Mortality* (pp. 462).

*The Chorale Book for England.* (Longman, Green, & Co.)—THIS volume contains the whole of the hymns comprised in the larger edition, combined with their proper melodies, and will, no doubt, be welcome in every household.

We have received *The Shakespeare Treasury of Subject Quotations synonymously indexed.* By William Hoe. (Lockwood & Co.) It is likely to be a handy companion to Shakespeare.—*Modern Italy.* A Poem. By Thomas Swann. (Simpkin, Marshall, & Co. Pp. 31.) The author possesses considerable power of expression, even rhythm, and much fervour.—*Studies in Declamation, Dramatic Chapters and Miscellaneous Pieces.* By Silvercloud, a detective officer, Glasgow. (Glas-

gow: Murray and Son; London: James Nisbet & Co. Pp. 135.) This writer, too, has expression and fervour, and does not want a certain dramatic power; but how comes he to be a detective? A poet and a detective! Perhaps he was made both.—*Repentance: its Necessity, Nature, and Aids.* By John Jackson, D.D., Lord Bishop of Lincoln. (Skeffington. Pp. 138.) The best notice which can be awarded this little book lies in the fact that the present is its seventh edition.

From the Messrs. W. and R. Chambers we have received Part 62 of their excellent *Encyclopædia*, Part 29 of their *Household Edition of the Works of William Shakespeare*, edited by Robert Carruthers and William Chambers, and Part 113 of their ever-popular *Journal*. From Weeks & Co. we have No. 9, Vol. XI., of the *Church of England and Ireland Temperance Magazine*; from Job Caudwell, Strand, No. 6 of the twelfth volume of the *Journal of Health*; and from Williams and Norgate a very vigorous pamphlet on *Past and Present Treatment of Roman Catholic Children in Scotland*, by Robert Campbell, Esq., Advocate. Hodges, Smith, & Co., of Dublin, send us *People of whom more might have been made*, by the Rev. A. K. H. Boyd, B.A., author of "The Recreations of a Country Parson." We have been induced by its pointedness and geniality to read it through; and, if the Committee of the Dublin Young Men's Christian Association can always procure such lectures, the Association is likely to prosper. There lies also on our table the June Number of *Evangelical Christendom* (Edinburgh: J. Menzies); and a sermon by William Fraser, D.C.L., on *The Veracity of Holy Scripture implied in the Veracity of God*, preached before the University of Oxford, and published by the Messrs. Parker.

PUBLICATIONS OF THE WEEK.

ADRIAN L'ESTRANGE; or, "Moulded out of Faults." Post 8vo., pp. 319. Smith and Elder. 10s. 6d.

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# THE READER.

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MURRAY'S HAND-BOOK FOR KENT AND SUSSEX. Second Edition. Cr. 8vo. *Murray*. 10s.

NEW TESTAMENT (The) for English Readers. By Henry Alford. Vol. I. Part 1. 8vo. *Rivingtons*. 12s.

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PENN (William). Fruits of Solitude in Reflections and Maxims. Fcap. 4to. *Bennett*. 5s.

PHILLIMORE (J. G.) History of England during Reign of George III. Vol. I. 8vo. *Virtue*. 18s.

PINDAR'S ODES. Part II. Construed literally by Rev. Dr. Giles. 18mo. *Cornish*. 1s. 6d.

STEVENS' AND HOLE'S GRADE LESSON BOOKS. Third Standard. 12mo. *Longman*. 1s.

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## MISCELLANEA.

THIS has been a great week of *files* in London. On Monday evening—after a levee held for the Queen by the Prince in the afternoon—was the great civic ball in Guildhall in honour of the Prince and Princess of Wales. It was magnificently successful, and the police arrangements in the City were this time unexceptionable. Mr. Crace's decorations of the hall, amply and minutely described in the newspapers, were much admired. The casket made to contain the record of the Prince's admission to the freedom of the City is considered one of the most exquisite pieces of goldsmith's work ever designed. On Wednesday afternoon took place, with all appropriate circumstances of splendour, the ceremonial of the uncovering of the Albert Memorial in the Horticultural Gardens. The history of the Memorial was thus narrated to the Prince of Wales in the address read to him on the occasion on the part of the Executive Committee:—"In the year 1853 a meeting, convened by the Lord Mayor of London, Thomas Challis, Esq., M.P., and presided over by him, was held in the Mansion House, to consider the propriety of erecting some memorial of the Great Exhibition of 1851, in connexion with a tribute of admiration to its great founder, the Prince Consort, your Royal Highness's illustrious and lamented father. The propriety of the step was at once recognised; and it was resolved unanimously, as well by the country at large as by the meeting, that the Exhibition 'was an event of the greatest importance to the nations of the world, by enabling them to observe the relative influence of science, art, and national characteristics upon production, by furnishing the means of a valuable review of the past, and by marking a new starting-point for the future progress of productive industry, and giving it an increased stimulus.' The meeting saw, too, with the wise author of the undertaking that its tendency had been to promote useful intercourse between all peoples, and to induce in them feelings of goodwill towards each other. Money was accordingly subscribed for the erection of a Memorial, and active steps were taken to obtain a place for the intended monument on the site of the Exhibition in Hyde Park. Artists of all countries were invited to submit drawings and models in competition; and ultimately, out of nearly fifty, the design sent in by Mr. Joseph Durham was selected. The endeavours to procure a site in the park having failed, we, the executive committee, who had met with difficulties that might not have been anticipated, sought the aid of the Prince Consort. This was at once freely accorded, on the condition, characteristic of his Royal Highness's noble self-denial, that the Memorial should be in no way personal, but one to which he could himself subscribe. The Royal Horticultural Society granted the fine site before which we now stand, on land belonging to the Royal Commissioners for the Great Exhibition, and therefore appropriate, the commissioners themselves concurring in the grant; and, from that time till the very last, his Royal Highness continued to give consideration and personal assistance of inestimable value in completing and carrying out the project. Guided by his cultivated judgment, and aided by an increase of the funds, the design was enlarged and improved to its present form; and the last public act of the Prince in London was the approval of the statue of her Most Gracious Majesty the Queen, then intended to surmount the memorial. A letter from your Royal Highness, after the painful event that had plunged the nation into grief, conveying the will of the Queen that instead of her Majesty's statue that of her beloved husband should crown the memorial, and offering on your Royal Highness's own part to present the statue proposed to be thus placed—a letter which touched the heart of the country—enabled us to carry out the original desire of the subscribers, which was, emphatically, to offer a public and lasting tribute in connexion with the Great Exhibition of 1851 to the good Prince—to whose far-seeing and comprehensive philan-



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thropy' (as now recorded on the face of the Memorial) 'its first conception was due, and to whose clear judgment and untiring exertions in directing its execution the world is indebted for its unprecedented success.' We take the liberty of expressing our great satisfaction with the admirable manner in which Mr. Durham has executed the commission confided to him. He has produced a work that we believe to be honourable alike to himself and to the country; and we trust this feeling will be generally shared in, especially by those eminent persons who assisted in the Great Exhibition, and whose names he has consequently recorded on enduring granite." Mr. Durham's work thus spoken of by the Executive Committee, and the descriptions of which published everywhere have been accompanied by high and general praises, will well deserve more elaborate and leisurely criticism by judges of sculpture now that it is uncovered on its proper site.

LONDON is a mighty place, and wonderful is the annual increase of its houses and their inhabitants. "The Royal Blue-Book," corrected to April, 1863, has just reached us—1072 closely printed pages of streets of private dwellings and their residents, yet not including suburban London. This useful table-book is an improvement on all its predecessors, whether clothed in red or blue.

THE Prince of Wales having expressed a wish to be present at the Eton Speeches, and the 4th of June having fallen this year on the Ascot Cup day, the delivery of the speeches was postponed to the next day. Accordingly, yesterday week was held as the gala day of Henry the Sixth's College. The Prince and Princess of Wales reached the Quadrangle at 12 o'clock, which, long before that hour, was completely filled with distinguished visitors, just as the dense, heavy rain was pouring down in torrents. Again and again the old walls rang with the cheers of the young Etonians—some of them, perhaps, the Prince's future ministers, statesmen, and warriors. The opening speech, a poetical address in the heroic couplet, composed by Lord Francis Hervey, son of the Marquis of Bristol, in honour of the visit of their Royal Highnesses, was delivered in admirable style by the young author. Other recitations followed, according to custom; and, at the close of the programme, the Prince and Princess visited the College Chapel; after which, they and the other guests were entertained by the Provost, Dr. Goodford, at his residence. We observe, by the bye, that Lord Francis Hervey's address, from which the newspapers gave extracts, has been published entire in the first number of a new Eton-School Magazine just published under the name of *Etonensia*. The number contains, besides, a few short prize essays and poetical pieces by the young hopes of Eton—the most interesting article, perhaps, being a brief essay on Arthur Hallam, dear to Eton as an old Etonian, and as a contributor, in his Eton days, to a former school-magazine, called *The Eton Miscellany*. Most of the pieces show at least a very nice feeling; but we should not have expected from a young Etonian, even in fun, such a cockney rhyme as the following, which appears in one of the poetical pieces:—

O aid us, kind muse, to a stanza,  
Since without thee 'tis vain to aspire;  
To the public we'll state what our plans are,  
And request them to buy and admire.

We hope Dr. Goodford will ruthlessly root out, in Eton, that style of pronouncing English which could tolerate, even in comic license, a rhyme like *stanza* and *plans* are. In Eton, if anywhere in England, the sacredness of the sound *R* should be respected.

THE Third Annual Report of *The Acclimatisation Society of Great Britain, Ireland, and the Colonies* has just been published. Besides business accounts of the progress of the Society during the past year, it contains details as to experiments made, during the year, in the acclimatizing in Britain of the following animals and vegetables of other lands—Chinese sheep, various kinds of foreign deer, prairie grouse, Honduras turkey, Virginian quails, Japanese poultry, trumpeter-birds from Central America, several kinds of fish, a kind of silkworm, the Chinese yam, Brazilian arrow-root, and American bunch-grass. On the whole the year's experiments are announced as successful, and as encouraging the Society to persevere. The Duke of Newcastle is to succeed the late Marquis of Breadalbane in the Presidency of the Society.

CAPTAINS SPEKE and GRANT, the discoverers of the sources of the Nile, left Alexandria on the 4th inst. by the *Pera* for England, and may be expected in London on the 17th. A special

meeting of the Geographical Society is to be arranged for the reception of these African lions after their return.

MESSRS. LONGMAN & Co. announce an English dictionary, founded on Dr. Johnson's. The edition of 1773, the last edited by the author, is to form the substratum; Todd's additions are to be used; and all words of recent introduction, whether once obsolete or newly formed, are to find a place. It is to be published in quarto, in parts, the first to appear in the autumn.

MESSRS. WILLIAMS AND NORGATE have in the press Mr. R. C. Carrington's "Observations of the Solar Spots," made at Redhill Observatory from 1853 to 1861; also, Dr. Cureton's "Ancient Syriac Documents relative to the Earliest Establishment of Christianity at Edessa," from the year after the Ascension to the beginning of the fourth century.

MESSRS. BOSWORTH AND HARRISON have just issued "The Book of Common Prayer," &c., newly arranged in the order in which it is appointed to be used, printed by the Queen's printer, in 32mo., containing all the services, with the Rubrics, without omission or addition. In this edition the several parts of each service are printed in the order in which they are appointed to be used, by means of which a child or any person unfamiliar with the Prayer Book may readily find the places throughout the services.

IN Mr. Bentley's edition of "The Life and Letters of Washington Irving," edited by his nephew, Pierre M. Irving, there are some very important and interesting additions to the American text, one a thoroughly Washington-Irvingish description of his "cottage and his nieces" on the banks of the Hudson, and its "roses and honey-suckles and ivy from Melrose Abbey." It was written in February, 1846, during a short visit to Harley Street—a welcome holiday snatched from his duties as American Minister at Madrid, after he had tendered his resignation—to Mrs. Dawson, who was the Flora Foster of Flitwick, and whose sister, Emily Foster, now Mrs. Fuller, for whom he entertained at one time a warm attachment, furnishes to this volume seventy-nine pages of letters to herself, a diary, and recollections of friendly intercourse with Washington Irving.

A MAP of Africa, to illustrate the discovery of the sources of the Nile by Captains Speke and Grant, and showing the route of these explorers, as well as the routes of other recent African travellers, has just been published by Mr. Wyld, of Charing Cross, Geographer to the Queen.

THE prospectus has been published of a monthly magazine, price 2s. 6d., to be called *The Chinese and Japanese Repository*, and the object of which is to be to collect and convey all sorts of information, scholarly, political, and commercial, respecting China and Japan; also respecting the countries of Transgangeitic India—to wit, Burmah, Pegu, Siam, Cambodia, Annam, and Cochin-China—and the islands of Borneo, Java, Sumatra, &c. A want for such a periodical is said now to exist. *The Chinese Repository*, begun at Canton in 1832, and which to a great extent fulfilled the function which is to be assumed by the new periodical, came to an abrupt end in 1852; and, though there is a general Asiatic journal in this country, it is unable to devote a sufficient amount of special attention to the great Chinese and Japanese division of Asia—so that whatever information respecting this division of Asia is now supplied is scattered through many publications, few of which are accessible. The editor of the new periodical is to be Professor Summers of King's College, London; and among the subscribers and contributors announced are Sir John F. Davis, late H. M.'s Plenipotentiary in China, Sir Rutherford Alcock, Captain Sherard Osborne, and Colonel Sykes.

THE *Paper Trade Review*, speaking of Egyptian papyrus, suggests that the method of preparing the paper was by separating the succulent stem of the plant into its concentric layers, as many as twenty being got from a single stem. When separated, these were probably spread out flat, and subjected to some pressure, then exposed to the action of the sun's rays, and, last of all, brought to a hard and even surface, by rubbing with a smooth shell, or piece of ivory. The single sheets, so to speak, of paper obtained in this way, were sure to be limited in size. On an average they might be eighteen inches long, and six inches in breadth; but they could be gummed together piece by piece when required, until large sheets were formed, on which important and voluminous records could be engrossed. The largest sheet of this kind in this country is in the British Museum, measuring some eight or nine feet long, and one

foot wide. The quantity of these sheets produced must have been very considerable. The trade became a lucrative one; and at Rome the consumption of papyrus was very great, with a supply seldom equal to the demand.

THE Prince of Wales, according to custom, designated certain persons upon whom he wished that the honorary degree of D.C.L. should be conferred on the occasion of his taking it himself at the next commemoration of the University of Oxford. Among these was Professor Charles Kingsley, the Prince's chaplain, and late his instructor at the University of Cambridge. In consequence, however, of the vehement opposition of Dr. Pusey, Professor Kingsley's name has been withdrawn, it is understood, from the proposed list. Dr. Pusey grounds his opposition on Professor Kingsley's speculative and theological views, the heretical character of which he offered to prove from Professor Kingsley's writings, and especially from his "Hypatia." Really things in certain portions of the clerical world are going too far; and the educated intelligence of England will have to signify in some marked manner what it thinks of the Puseys and their nonsense. It matters little to Professor Kingsley whether Oxford makes him D.C.L. or not; and the Oxford authorities who decide on such matters have a right to select him or not; but that a man of Mr. Kingsley's genius, literary distinction, and high character should be excluded from a proposed University honour by the opposition of Dr. Pusey, scandalizes all public sense of the fitness of things, and reflects on the reputation of Oxford with the world. Among the many statesmen, warriors, men of science, and men of letters who have recently been made Doctors at Oxford Commemorations, to whom has the test of orthodoxy been applied? Has it been applied, for example, to Mr. Grote, or to Mr. Tennyson, or to the present Master of the Mint?

IN the course of the current year 1863, one bookselling-house in Germany, it is said, attains the 200th year of its existence, and four others may celebrate their hundredth anniversary.

PROFESSOR TYNDALL's work, "Heat as a Mode of Motion," is, we are delighted to learn, about to be translated into French by the Abbé Moigno, who has made the necessary arrangements with author and publisher. It is well that the able hand which introduced Mr. Grove's "Correlation of Forces" to the French public should do the same for the last addition to our literature on the dynamical theory of heat.

THE present Paris Exhibition of Fine Arts shows in its catalogue a decrease of no less than 1194 numbers within the last two years. That of 1861 contained 4016 numbers, while that of 1863 has only 2903.

POSTAGE-STAMPS were, according to the *Moniteur*, in use as early as 200 years ago. This paper quotes a postal regulation of 1653, according to which letters bearing the inscription *Post payé* shall be carried free of expense from one end of the town to the other, and announcing that franking stamps are to be had at certain places, at a sou a piece, &c.

THE death of Edward Vogel, the African traveller, has been, we hear, confirmed by evidence which places it beyond a doubt.

ROTTERDAM is about to have a German theatre, a thing in which London has never succeeded.

OF forthcoming German novels and tales may be mentioned one of Adalbert Hifer, "The House of the Rosenbergs;" Philipp Galen's as yet unnamed "Roman;" and Franz von Kobell's "Pfälzische Geschichten," told in the idiomatic *Pfälzisch*; and "Novellen," by Hartmann, Richt, Meyr, Putlitz, and Klenke.

DR. AUGUST KNOBEL, well-known for his many and zealous labours in the field of biblical literature, more especially his commentaries and historical investigations on the Old Testament, died a few days ago, at the age of fifty-seven, at Giessen.

A SPLENDID illustrated work on "Eastern Asia," dedicated to H.R.H. the Crown Princess of Prussia, is in the course of preparation. It is to consist of thirty large coloured photographs, executed at the institution of Risse and Blind, and to be accompanied by German, French, and English texts. The domestic life of the East and its produce and commerce are, we understand, the objects chiefly to be illustrated. The editor is Fr. Wolff, and the publishing-firm is that of Ad. Spaarmann at Gladbach. The price of the volume will be about £9.

THE subjoined document, which we have translated as literally as possible out of its original Latin, was issued a few days ago by the



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academical authorities of Jena:—"We have, indeed, heard before that those cannibals who in lands of barbarism hunt black men like voracious beasts, in order to catch them and put them in chains of slavery, set bloodhounds upon the fleeing ones; yet never have we heard of this, far less have we seen it with our own eyes, that, in zones of culture, a man with sound senses sets his dog upon the people as upon wild animals. That a sensible man devoted to learning should be capable of such a deed, of this thou hast convinced us, thou Ferdinand Kundert of Riga, student of economy; for thou hast—one is ashamed to say it—set suddenly, like a butcher, thy colossal dog—and what a bull-dog!—upon tender girls of the age of fourteen, and upon old shaky matrons (*Mütterchen*), and this in the open place, in the full light of the day! In just punishment for this cruel barbarity we therefore rusticate thee beyond the precincts of this city of Jena for the term of two full years.—G. Stiekel, Prorector, pro tem."

THE "American National Almanac and Annual Record for 1863" is said to recognise, involuntarily, the Confederate States by giving the "names of the *Members of the Government*, of the *First Regular Congress*, which met in Richmond on the second Monday of January last, of the *Confederate State Governments*, and of the *Officers of the Army*."

NATHANIEL HAWTHORNE, says the *American Publishers' Circular*, is now living at Concord, Massachusetts—not in the "Old Manse," whose "mosses" are evergreens of American literature, but a little out of the village, in a quaint fabric, more nearly resembling "The House with the Seven Gables." He is absorbed in a new romance, now nearly completed. Longfellow, says the same authority, has recently translated a large part of the "Paradiso" of Dante's divine comedy. An American author, Mr. T. W. Parsons, has ready, it is also stated, a new translation of the "Inferno."

HERE is the title of an idiotic book (we have not seen it, but vouch that it must be idiotic), the third edition of which has just been published in America—the author a certain Rev. M. Baxter:—"Louis Napoleon the Destined Monarch of the World, and Personal Antichrist foreshown in Prophecy, to confirm a Seven Years' Covenant with the Jews about, or soon after, 1863, and then (after the Resurrection and the Translation of the Wise Virgins has taken place two years and from four to six weeks after the Covenant) subsequently to become completely supreme over England and most of America, and all Christendom, and fiercely to persecute Christians during the latter half of the seven years, until he finally perishes at the Descent of Christ at the battle of Armageddon, about or soon after 1870."

THE *Army and Navy Gazette* says, "The Confederate Senate, after debate, has adopted the motto '*Deo vindice*,' instead of '*Deo duce vincemus*.' The flag adopted by both Houses, and approved by President Davis, consists of a pure white field with the Union—red ground with broad blue saltire and white stars—on a square two-thirds the width of the flag. The Union, used simply, is the battle-flag of the States. The flag, in heraldic phrase, is *argent*, on a canton *gules*, a saltire *azure*, fimbriated of the field, charged with thirteen étoiles of the last. The seal, Washington on horseback."

IN an article on "Literary Piracy" in the *American Publishers' Circular*, of date May 15, an attempt is made to turn the tables against British authors and publishers who have complained of the piracy of British books by Americans. "We take the liberty," says the writer, "of asserting as an undeniable fact that there is no living English author of established reputation, whose works are extensively republished in this country, who is not freely and properly compensated by the American publisher. Our knowledge of the large publishing houses in New York, Boston, and this city (Philadelphia), and the information they have kindly furnished us upon the subject, enable us to make our assertion with confidence. Our readers may rely upon it. Compensation is the rule. Large prices are paid in gross for advance sheets, or a quasi-copyright is paid upon the copies sold. The fact is, there is a competition for the publication, and our representative houses are constantly outbidding each other for the privilege of exclusive republication. As illustrations of our statement, we may say that Macaulay, Carlyle, Tennyson, Dickens, Bulwer, Collins, Reade, the Author of 'Adam Bede,' De Quincey, Thackeray, Hughes, the Brownings, Mrs. Gaskell, Miss Mulock, Stanley, Boyd, Lyell, Spurgeon, Mrs. Wood, Dr. Brown, the representative of Sir William Hamilton, the representative of Hugh Miller, and others, have

all received compensation from their American publisher." The writer then proceeds:—"Our English critics 'reck not their own rede.' They sermonize us about piracy while they themselves, true to their Norse origin and sea-king propensities, are plundering around our literary coast, like the vikings of old, in search of what they may devour. When, pray, within the last ten years, have they reciprocated our liberality by forwarding a check to an American author? Our books are freely republished by the generous Britons; but we have yet to learn when recently the writers of them have been compensated. There is no such instance within our knowledge or information. It is not the rule of the trade in England to pay American authors, although it is our rule to pay her authors. We cannot forbear a single illustration. There is now in London a popular rhapsodical preacher, whose sermons have been largely republished in this country, but whose temporary fame will be eclipsed by that of the inspired rhapsodist who may succeed him in popular favour. There dwells in this quiet city of Philadelphia an erudite student of the Scriptures, whose commentaries thereon give instruction to clergymen and Sabbath-school teachers wherever our language is spoken. Yet, while Spurgeon has received as much as 5000 dollars in one year from his publishers in this country, Albert Barnes, although his Notes have sold to the extent of several hundred thousand copies in Great Britain, has never been favoured by the English publishers with a penny." Comments in the same strain are then made by the writer on the existing state of the English law regarding copyrights of works by American authors. From the very day, it is said, when, by a decision of the House of Lords (Aug. 5, 1854), the possibility of copyright by Americans in Britain was upset, and thus American authors in Britain were reduced to the same condition as British authors in America, British publishers ceased to offer any compensation to American authors when reprinting their works. If the facts of this American writer are correct, it would appear that, whereas American publishers find it worth while on system to purchase early sheets of British works, and have established an understanding among themselves by which the purchaser of such early sheets is not interfered with by his brother-publishers, British publishers have not yet found it worth while to establish any such system for the purchase of early American sheets. But the American writer's facts may be disputed.

A RATHER curious speculation is started in a little tract we have just received from across the Atlantic, entitled "New Materials for the History of Man, derived from a Comparison of the Customs and Superstitions of Nations: Read before the Nova Scotian Institute of Natural Science, by R. G. Haliburton, F.A.S., V.P. of the N. S. Institute." The author has been for nine years possessed with the idea that certain customs and superstitions are universal over the whole planet now, and always have been universal, so far as history records. Consideration has led him to the conclusion that, many of these customs being arbitrary in their nature, their universality cannot be explained on the mere supposition that similarity of circumstances in different places and countries has led to identity of results; and also to the conclusion that, as certain customs are found and have been found in parts of the globe the most remote from each other, the supposition of intercommunication is equally insufficient to account for the fact in question. Hence he has recourse to a hypothesis now resorted to also by the mythologists in their science—to wit, the hypothesis of historical transmission or ramification. Certain customs are prevalent everywhere, because they have been inherited by all mankind from a remote common ancestry. In this speculation the writer thinks there is material for an argument against that doctrine of a plurality of origins for the human race maintained by many ethnologists recently, and in America now by Agassiz. He does not produce the whole mass of his nine years' accumulations on the subject, but only calls attention, by way of example, to one universal superstition—that of a certain sacredness, or notion of a provocation of the supernatural, attached to the act of sneezing. Among the ancient Orientals, and Greeks and Romans, sneezing was mysterious; so it is now in England, Scotland, Ireland, Polynesia, Borneo, Central Africa, &c. The author writes rather crudely, and does not seem aware that his notion of inheritance or transmission is already one of the firmest conclusions of recent philological and ethnographical science. There may be some originality, however, in his application of this notion to *customs*. Heretofore it has been applied chiefly to *words* and to *legends*.

## SCIENCE.

### MR. RUSKIN ON THE ALPS OF SAVOY.

THE members of the Royal Institution were gratified on Friday evening, the 5th inst., by a description of the Alps of Savoy, which, strictly scientific in character, was distinguished by a richness of gorgeous imagery, rendering it alike impossible to follow the lecturer through all the mazes of his exquisitely turned periods, or to attempt to reproduce the words in which his ideas were conveyed.

Mr. Ruskin commenced by pointing out that the inspection of geological phenomena was most frequently carried on in places where they exist in the most simple form. With all the geological description which we possess of the banks of the Thames and of other rivers, we have none of the marvellous formations that extend along the banks of the Rhône and encircle the Lake of Geneva.

Mountains were not merely piles of earth, raised above the surrounding surface, and coming there by accident—they were true edifices, and actually built; and what the audience were requested to do was to assist in building mountains, using stone for brick and slime for mortar, and following their formation through all its various details.

The lecturer then proceeded to treat his subject in three parts:—What mountains were made of; in what shape or fashion they were made; the method of their formation. The lowest stratum of the Alps was Jura limestone; above that, a soft stone, called by the Germans "rotten plates." This stone is known by the *Echini* which it contains; the specimen on the table was full of them. Above this is a stone named in German "Rudistencart." All these strata were formed below the level of the sea; and, whatever the length of time required for their formation, the period taken to *dry* them must have been incalculable. For this purpose there were fires burning beneath the mountains; and there are instances where the heat has produced vitrification. The first deposit of these strata must have been almost as a floating sediment. At the bottom of the sea they could not have been dried by pressure; because pressure, in bringing together the particles, would not have provided that principle by which alone the particles of a hard rock can be held together, but would have left them liable to crumble. It is necessary to the production of a hard rock that the pores should be filled. Thus, there are, as it were, blood-vessels running through the mountains, and a circulation going on in the veins of the rock. And, by this power running through the mountains, they are constantly undergoing change. The lecturer looked upon every stone as in a state of transition; and he took particular pains to impress upon his audience that this was the case. There were rocks in health and in disease; there were rocks suffering from and undergoing all the various degrees of change which this internal power was working within and upon them: no particle was at rest: each atom was travelling onward, purifying itself and seeking other atoms either similar or capable of closer companionship. The soft black stone was gradually transformed into the hard rock; and we did not know whether even there the transformation was arrested. Were granite and marble in their final state, or were they progressing towards a higher development? He applied to hard or soft rock the terms "mobile" or "ductile," and he did so advisedly, as would be seen.

Secondly, as to the shape or fashion of the formation of mountains, the audience were requested to observe that elevated land was divided into—mountains cut by streams, and mountains formed by the folding or "gathering" up of the earth. In order for this folding or gathering to have taken place in the rocks they must have been "ductile," as stated before. These folds in the Alps were formed in two ways. There were suspended folds, where the surface was raised up from beneath, and crushed folds, where the rock had been pressed together as one might crush up a sheet of paper in the hand. Time had been when all these rocks were waves agitating the surface of the earth as waves of water agitate the surface of the sea: there had been rock-waves sent up into mighty heights and rippling gently down on to the level lands: there had been rock-waves falling over precipices of a thousand vertical fathoms into the depths below and broken into foam. And these waves rose and fell like the waves of the sea, and seemed like them to advance; for waves did not advance though they seemed to do so—they only rose and fell. Then, between these convulsions, there were periods of repose.



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Mr. Ruskin thought that, by limiting himself to one wave, he might be able thoroughly to investigate it. He chose one, which from its name, Mont S'Élève, had evidently been considered a wave of elevation or suspension, and which had already been carefully studied by the Swiss geologists Favre and Saussure. The result of his observations was the formation of a contrary opinion to that of these geologists. They had believed that this mountain was formed of beds of rock piled one on the other; he came to the conclusion that its formation was owing to the vertical rending of the rock; and this observation was confirmed by the examination of the rocks on the right of the Grande Gorge. The whole formation of the Alps was one of longitudinal waves, running through their entire length, and intersected by transverse valleys.

Thirdly, with regard to the method of formation, or, as Mr. Ruskin styled it, the "tools of the sculptor," these transverse valleys were not cut by torrents or glaciers. In fact, it was impossible that a glacier could cut out a valley. The discovery of the law of glacial motion was first made by Professor Forbes. He described it as resembling the motion of honey or treacle, employing the word "viscous," which was the nearest word he could obtain in the English language. When a glacier falls into a pit, it is wholly powerless. It had been said that the glaciers of the Rhône had scooped out the Lake of Geneva: they were no more capable of this than a custard-pudding was of scooping out the pie-dish into which it was poured. As a proof that glaciers could not cut, there stood two rocks right in the course of the glacier of the Rhône, and the glacier paused in its course, and went round them, and left them where they were; and the two rocks still reared their heads, as of old, before the glacier came that way; and the bishops built castles on them to stem the tide of the Reformation, which was coming up the valley. A glacier moved about two feet a day, a torrent ten miles an hour, so that the rapidity of a torrent was 600,000 times that of a glacier. It was commonly supposed that a glacier carried beneath it quantities of stones and sand, and thus ground for itself a path as it went along; but this was a mistake. The glacier, dirty and muddy on the surface, was ordinarily clear and bright beneath. Its action upon the rocks over which it passed was like that of a wet sponge, cleansing and purifying them. The mountain stream, rushing over the rocks, sucked out their strength, tore and rent them; whilst all that the glacier did was, by cleansing them from impurities, to expose their surface more effectually to the destructive action of the torrent. All torrents did not cut; but, as a rule, the work of the torrent was incision.

The lecturer concluded by stating that, whatever might have been the changes in the great Alps, the best was left, and that, in fact, the mountain gained by every change. That, through all historic periods, the great landscape features had always remained the same. Yet that great changes were constantly, though slowly, taking place, and that, in far distant times, other eyes would behold other mountain shapes in the place of those that we and our fathers had gazed upon. That the mighty mountains, whose life was in sympathy with ours, had also a sympathy in our death; that they, as we, were changing, and decaying, and passing away.

#### THE ABBEVILLE JAW-BONE.

IT is well that the question of the antiquity of man is one entirely apart from the authenticity or spuriousness of the tantalizing bone of contention and the associated flint implements found at Abbeville; although, if the authenticity of these were fully proved, one more interesting fact, worthy of being placed side by side with those we owe to Schmerling, Lartet, Vibraye, and others—thanks to whom man's antiquity has been placed on so firm a basis—would have been gained to science. When we last mentioned this subject we stated that, as it appeared from the *procès verbal* drawn up at Abbeville, the genuineness of the discovery was pretty well recognised on all sides. The anthropologists and geologists who represented English science on the occasion have since returned to this country; and, at a crowded meeting of the Geological Society held last week, a very interesting discussion on all the points raised took place, the result of which was a pretty generally expressed opinion that a new trial of this *cause célèbre* is desirable. This result was arrived at principally from speeches made by Dr. Falconer and Mr. John Evans, the latter of whom, having been unfortunately prevented from accompanying

the English contingent to Abbeville, has, since the *procès verbal* was drawn up, been to Moulin-Quignon with Mr. J. Lubbock and others, and has minutely examined the locality. Dr. Falconer, who at Abbeville reserved his opinion on all the points except that of the authenticity of the jaw, expressed his regret that he had not done so on this point also, as, from a closer study of the flint implements, their deeply chondroidal fractures, absence of dendritic markings, of glossiness of surface, of calcareous incrustations, and of discoloration—features generally ascribed to the genuine implements—he had been led to reject their genuineness altogether, and, by implication, that of the jaw itself. It must not be forgotten that the genuineness of some and the spuriousness of others of these *hâches* has been on all sides acknowledged, both by the English and French naturalists; and doubtless the latter was the reason which decided the excursion to Moulin-Quignon from Paris; in fact, the strong suspicion, *à propos* of some of the flints, entertained by all at the conference at Paris, could not have been better shown than by the precaution taken by M. Milne Edwards. The excursion, decided upon at two o'clock one day, was carried out the next; no notice was transmitted to Abbeville; and the next morning, long before the day, M. Milne Edwards himself proceeded to Abbeville to establish the *surveillance* he considered so desirable, and placed his son on the watch at the gravel-pit at Moulin-Quignon before the arrival of the party at Abbeville was known. It appears, moreover, that of the five *hâches* found during the day amidst much confusion, none was seen *in situ* by any of the conference; one was caught by Mr. Alphonse Milne Edwards in its descent from apparently undisturbed gravel; but positive evidence there was none, nor indeed were they critically examined till late in the day. Furthermore, Dr. Falconer—who from the first, reasoning from the internal condition of the jaw, and from a careful study of the bone itself, considered its condition, as did also Mr. Busk, to be wholly irreconcilable with an antiquity equal to that generally assigned to the deposits in which it was found—has been further influenced by the subsequent investigation on the age of the beds, made by Mr. Prestwich, whose paper was read at the Geological Society. In this communication the opinions of M. Elie de Beaumont, referred to in our previous notice, were admirably disposed of *seriatim*, and the fact of the deposit belonging to the high level gravels apparently proved to the satisfaction of those best capable of forming an opinion. In spite of this, which assigns a very high antiquity to the deposit, Mr. Prestwich still considers that the discovery may be genuine, and while pointing out the many suspicious circumstances connected with it—not the least among these being the present plentiful supply of implements of one description, where, before the present inquiry, strongly marked flint implements of another character were rarely found—yet maintained that, after all, the apparent spuriousness of the flints might arise from our present ignorance of their absolute characteristics. Professor Busk, in an able speech, in which he detailed experiments he had made on the flints, and gave an elaborate *résumé* of the characteristics of the jaw, stated that he was able absolutely to imitate the stained appearance of the flints found at Moulin-Quignon, but that he had been baffled in his attempts to reproduce the appearances observed on the jaw. The age of the jaw itself, and its anatomical peculiarities he considered almost identical with those of two skeletons found some years ago by M. Boucher de Perthes, and belonging undoubtedly to the Stone Age—a conclusion which an eminent French anthropologist, M. Pruner-Bey, has arrived at from a wide induction of the facts. Mr. John Evans, referring to his unavoidable absence from the conference, and the conclusion at which it had arrived, expressed his surprise at that conclusion, and stated that, in his opinion, no evidence has been adduced which could possibly determine that the jaw had not been fraudulently introduced into the section at Moulin-Quignon—the utmost that could be proved on this hand being that M. Boucher de Perthes and others saw the jaw-bone lying *in situ*, and believed the surrounding gravel to be undisturbed. He considers that the evidence of the flints themselves is as strong as possible in one direction; and he moreover detailed circumstances recently observed by himself at Abbeville which have led him most strongly to suspect the honesty of the workmen employed, and to give them credit for an amount of cunning sufficient even to deceive the most scientific men who conducted the inquiry—of the high honour of whom, both French and English, there is not of course the shadow of a doubt. One circumstance observed was very remarkable—

namely, that the very workman, under whose guidance two unquestionable forgeries turned up under his very eyes, is the identical man who had brought the two skeletons, referred to by Mr. Busk, to M. Boucher de Perthes some time ago. In fact, the probability of this *terrassier* having had a spare jaw in his possession from the same deposit was strongly hinted at. Space prevents our referring more fully to this interesting discussion; it may, however, in conclusion, be mentioned, as stated by Dr. Falconer, and more strongly insisted upon by Professor Huxley, that, in the present state of this involved question, on which doctors differ to such an amazing extent, we have one of the most wonderful instances of the comparative value of internal evidence *versus* testimony in scientific inquiry which it is possible to imagine. Thus, while Professor Tyndall states that the difference between the two classes of flint implements is palpable to any one accustomed to physical observations, and while Dr. Falconer and Professor Busk declare the evidence afforded by the jaw to be wholly irreconcilable with the age assigned to it, the congress assembled at Abbeville, relying on the testimony of M. Boucher de Perthes and others, have nevertheless declared for the authenticity of the jaw and *hâches*.

We must defer our account of the various papers lately presented to the French Academy, bearing on this most curious question, till a future occasion.

#### SCIENTIFIC SUMMARY.

WE have received the following additional information relative to the approaching Congress of Anthropologists at Göttingen. It is suggested by Wagner that the typical differences of the form of the cranium should form the subject of investigation, in order that the comparative value of the theories which ascribe within certain limits every form of skull to the same race, and a specific skull to each race, may be determined. For this purpose the first collection will consist of the skulls of the following races:—

Lapps.	Caffres.
Esquimaux.	Hottentots and Bushmen.
Chinese.	Australians.
Hindoos.	Papuas.
	Pelagic Negroes.

It is hoped that, with the co-operation of England, Denmark, Holland, and Sweden, at least a hundred skulls of each of these races will be procured, England especially being depended upon for Chinese, Bengalese, and the last three races.

For the second exhibition the groups provisionally proposed are:—

1. Living Races of Central Europe. Principal types of the Sclavie, Germanic, and Celtic nations, with the addition of the smaller groups of Hungarians, Basques and the descendants of the ancient Rhætians, &c.

2. Mediterranean Races. Tartars, Turks, modern Greeks, Italians, Spaniards, Arabs, Moors; and ancient Egyptians, Greeks, Romans, Etruscans, &c.

3. Ancient Races of Northern and Central Europe. Diluvial skulls from *diluvium*, bone-caves, old peat-mosses, and river-beds. Skulls of the stone, bronze, and iron periods, and from the burial grounds of the last six centuries, where the specimen is of special interest.

The above arrangement, it is thought, will accord with those of most of the existing collections. Professor Wagner, in his paper presented to the Royal Society of Sciences at Göttingen, from which we have extracted the foregoing, expresses great doubts as to the soundness of the existing craniological theories relating to the principal forms of the skulls of the stone, bronze, and iron ages.

It appears to be still true that there is nothing new under the sun; for the source of the Nile was accurately laid down more than a thousand years ago in a map published in Lelewel's *Géographie du Moyen Age*, copied by order of the Calif Almaroun in 833, as we are informed by Sir Roderick Murchison in the *Times* of Thursday. Again, thallium, it is now stated, was discovered in 1857. Mr. Crookes, its reported discoverer, has produced the following extract from the *Mining Journal* in the *Chemical News*, which he so usefully edits:—"It appears that there are some grounds for doubting whether either Mr. Crookes or the French chemist for whom the merit has been claimed is entitled to the honour of having first discovered the metal thallium, for so long since as July 18, 1857, a notice was published in the *Mining Journal* stating that Mr. Joseph Jones, of Bolton-le-Moors claimed to have discovered a metal, which it now appears was thallium, although by Mr. Jones it was designated sulphurium. That Mr. Joseph Jones really succeeded in isolating the metal is beyond doubt, for he stated that it was 'of the



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same class as arsenium, silver, aluminium, &c. Mr. Jones also stated that this new metal was obtained from sulphur residue. The inventor, being a poor man, had little opportunity of making his discovery known; but that he is really entitled to the honour of being the first discoverer of thallium there seems no doubt."

How exquisitely simple is the following result obtained by Dr. Hofmann, the fruit of a long and elaborate investigation into the constitution of aniline blue:—"Aniline blue is a triphenyl-rosaniline; one molecule of rosaniline and three molecules of aniline containing the elements of one molecule of aniline blue and three molecules of ammonia." Well worthy even of being telegraphed, as it was, to the French Academy.

MESSRS. NEGRETTI AND ZAMBRA have succeeded in taking some photographs from the car of Mr. Coxwell's balloon, at the height of rather over a mile, which show that as far as actinism is concerned, they can be readily taken at that elevation. Some mechanical difficulties—easily remedied—have alone presented themselves.

## LEARNED SOCIETIES.

ROYAL INSTITUTE OF BRITISH ARCHITECTS, 1st June. Ordinary General Meeting. Ewan Christian, Esq., V.P., in the chair.—A PAPER was read by Mr. William Lightly, Associate, "On the Principles to be observed and the Processes employed in the Decoration of Churches." The author considered that, whereas in houses wall-decoration should be subservient to the furniture and dresses of the occupants of rooms, in churches the reverse should be the case, and that the highest art and most costly material should be used to decorate the structure itself. Without colour, he maintained, no architecture could be perfect.

ROYAL GEOGRAPHICAL SOCIETY, 8th June. Sir Roderick I. Murchison, K.C.B., in the chair. Among the twenty-eight Fellows elected were His Royal Highness the Count de Paris, the Earl of Belmore, Sir John P. Boileau, Mr. Walter Buchanan, M.P., Mr. S. W. Courtenay, M.P., Mr. G. F. Henegge, Sir T. D. Lloyd, Viscount Milton, Mr. St. Andrew St. John, the Hon. H. P. Vereker, Mr. W. O. White; also Lieutenant-Colonel the Chevalier Sonklar von Instätten, of Vienna, as honorary and corresponding member.—THE President stated that he had received a telegram informing him that Captains Speke and Grant left Alexandria on the 4th inst. by the *Pera* for Southampton, and are due in England on the 17th. The council had decided on having an extra meeting to receive them, and the day would be announced as soon as arrangements could be made. The President next communicated further intelligence of Madame Tinné and her daughter, who, after having gone as far as Gondokoro and returned to Khartûm, had started afresh in their steamer for the Bahr-el-Gazal, the great western affluent of the Nile. He then read a letter from these ladies; after which he called attention to the explorations which M. du Chaillu was about to undertake into the interior from the west coast of Africa, stating that he had resolved to go alone, and had embarked the whole of his capital in the necessary preparations and the purchase of scientific instruments, presents, &c. He proposed to raise additional means by the sale of a number of gorillas and other curious animals which he had brought from Africa. In conclusion, the President stated that two despatches from Mr. Consul Callander, at Rhodes, had been communicated by Earl Russell, giving particulars of the earthquake which had visited that unfortunate island on the 27th of April and the 2nd of May; the only scientific fact mentioned in them was that the movement of the earthquake was from west to east. The paper of the evening was on the "Physical Geography of the Indo-Australian Archipelago," by Mr. Wallace, a distinguished naturalist, who has spent seven years in the Indian Archipelago, and had communicated papers on Borneo and other subjects. The reading of this remarkable paper by Mr. Clements Markham was followed by much applause; after which the President eulogised the ability displayed by Mr. Wallace in the arrangement and composition of the paper, adding that the Society had never sent a traveller into a foreign land who had more completely studied the grand features of its natural history, or who had combined them together in a more philosophical manner. Mr. Crawford, after acknowledging the merits of the paper, and making observations on the inhabitants, related some particulars respecting the volcanic eruption of the Timboro Mountain in 1814, of which he witnessed some of the effects. At a distance of 300 miles it

was pitch dark for three days; the ashes were carried by the monsoon to a distance of 1200 miles from the mountain; and for ten days he was obliged to write by candle-light.

ZOOLOGICAL SOCIETY, 9th June. John Gould, Esq., F.R.S., in the chair.—DR. SCLATER made remarks on some of the animals he had lately observed living in the Zoological Gardens of Amsterdam, Rotterdam, and Antwerp; and read some notes on the period of gestation of certain ruminants which habitually bred in the Society's gardens. A communication was read from Mr. W. Williams, containing observations on the growth of some West Indian tortoises hatched in this country. Mr. Bartlett exhibited a living Lemurine animal of the genus *Galago*, obtained by Mr. J. J. Monteiro in Angola, which he considered new to science, and for which he proposed the name *Galago Monteiroi*, after its discoverer. Dr. Sclater read some notes on the mode of incubation in the birds of the order *Struthionæ*. Mr. Gould exhibited a collection of birds made by Mr. F. G. Waterhouse during Mr. Stewart's late exploring expedition through Central Australia. The most remarkable of these was a very elegant new parrot of the genus *Polytelæ*, which Mr. Gould proposed to call *P. Alexandra*, in honour of H.R.H. the Princess of Wales. Dr. Gunther communicated a paper by Captain B. R. H. Beddome, entitled descriptions of new species of serpents of the family *Uropeltidæ* from India. Papers were also read by Mr. E. D. Cope on a new species of *Vipera*, supposed to be from Africa, and proposed to be called *Vipera confluenta*, and by Dr. J. E. Gray, on a new genus of Lizards from the Arabian desert. The meeting adjourned to June 23.

## MEETINGS NEXT WEEK.

MONDAY, JUNE 15th.

ROYAL SOCIETY OF BRITISH ARCHITECTS, at 8-9, Conduit Street, Hanover Square. "On the Stereochromic and other Technical Processes of Painting considered with reference to their Employment in Architectonic Decoration." Mr. Thomas Purdie.

TUESDAY, JUNE 16th.

STATISTICAL SOCIETY, at 8-12, St. James's Square. "On Sufficient and Insufficient Diets, with special reference to the Diets of Prisoners." Dr. Guy.

ETHNOLOGICAL SOCIETY, at 8-4, St. Martin's Place, Trafalgar Square. "On the so-called Celtic Languages and Races." John Crawford, Esq.

THURSDAY, JUNE 18th.

LINNEAN SOCIETY, at 8-9, Burlington House, Piccadilly. 1. "On the relations of *Tanaisia*, *Philopotamia*, and *Paludonius*." H. F. Blandford, Esq. 2. "Notes on British *Fungi*." F. Currey, Esq., F.R.S., &c. 3. "Account of the Botanical Collections made by Dr. David Lyall, R.N., Naturalist to the North American Boundary Commission." 4. "On *Antisotichecon*, a new genus of *Musci*." W. Mitten, A.L.S.

## ART.

### ROYAL ACADEMY.

(FIFTH NOTICE.—LANDSCAPES.)

THE Council of the Royal Academy has been charged with intentionally neglecting the interests of landscape-painters, who are said to be comparatively unrepresented on their walls. It is well known that many fine landscapes have been rejected—the works of men whose names we need scarcely repeat, as they are on everybody's lips. Without for a moment wishing to deny that the Committee of Selection have something to answer for, we may repeat that they have not to answer for the limited space at their disposal. We find that, out of the 700 oil-pictures exhibited, rather more than 200 are by landscape-painters; and, with the exceptions which may be taken to the works of Messrs. Lee and Witherington, and which, considering the present constitution of the Academy, are unfair exceptions, the landscapes on the line are deservedly placed there. It has been said that "sprawling portraits" have been received with favour by the Council, while admirable landscapes have been rejected or thrust into out-of-the-way places. Upon this charge we may have something to say hereafter. At present we may take a survey of the landscapes which we find in the Exhibition, merely premising that, of the rejected pictures we have seen, the landscapes are unquestionably the best, and that, unless good places could have been found for them, it was fairer to their authors to reject them altogether.

The first large landscape which meets the eye is by F. R. Lee (15). Neither of this picture, nor of four other works by the same painter, can much be said. They have little interest, and even the technical power displayed is very slight. We can trace no love of the work the painter has been prompted to do: consequently it is essentially common-place. Stanfield, on the contrary, interests us, and is never common-place. His pictures this year are small, but very careful. That of "The Defence" and the "St. Ildefonso" after Trafalgar (123) is a page in the history of that famous

battle, and written in more legible characters than any contained between the covers of a book. The heavy chopping sea upon which the helpless Spanish man-of-war floats, shorn of all her beauty, the ships aground, or straining at their anchors, on that stormy coast, and the heavy, grey, driving clouds above all, bring that morning after Trafalgar vividly before our eyes, as no written account could ever present it. The Union Jack and the Spanish ensign below it, at the stern of the "St. Ildefonso," almost torn to shreds by the wind, mark the situation of the vessels on a lee shore; and these flags, which are the only points of bright colour, contrast with the prevailing grey of the picture, and heighten the effect of the gloomy morning. Mr. Stanfield has four pictures of less interest, but all of which are well worth our attention. "On the Coast of Calabria" (94) and "The Worm's Head, Bristol Channel" (371), are, perhaps, the best examples. The sky in the former is a striking passage, and it shows us how carefully the painter has noted and remembered the effects of nature.

Mr. Roberts's four pictures call for little remark. The praise that has been given to his works, though deserved in one sense, has been, we venture to think, misplaced. He is essentially a scene-painter; and as a scene-painter we are ready to award to him the highest honour. In scene-painting we are not very particular about truth of detail, or even about general truth. If the scene be well planned and cleverly constructed, the perspective true, and the colour sufficiently probable, we have all that we want. And just this much, executed with great ability, we always get from Mr. Roberts. The two pictures of London (114 and 134) might have been put together and painted from scraps of sketches put into the painter's hands by a third person. Of course we know that we are looking at representations of St. Paul's in both pictures; but we deny, at once, that the general brown colour of these pictures represents the grey atmosphere of London. The sails of barges are not of the same colour as the stone of the bridges. Let any one walk from these pictures to Waterloo Bridge, and then look at the Thames and St. Paul's: he will find that very little indeed of all that variety so palpable to his senses is represented in Mr. Roberts's pictures. Probably he will doubt whether he has been looking at pictures of London at all. The two interiors of Milan and St. Stephen (35 and 45) are apparently less open to the same criticism; but, in reality, we believe they will be found wanting in the same truthful qualities. Who that knows the tabernacled capitals of Milan will be satisfied with the black shadows that have gathered about them in the picture? It is a good dioramic scene; but no true representation of the interior of the Duomo.

Mr. Creswick's pictures are always pleasant. He is not a colourist; but he never offends by false or glaring colour; and his quiet, grey-green landscapes please us better than some of the more ambitious efforts of the Messrs. Linnell. If there were only a little more transparency in the painting, we should like them better still. "Crossing the Stream" (86) and "The River Tees at Wycliffe" (205) are good examples of this painter's work. The water in both, though well drawn, is too solid, and is destitute of motion; but, upon the whole, there are few better landscapes in the gallery.

The Linnells are more striking and less agreeable than usual. Evanescence is the characteristic of such effects as "The Rainbow" (22) by Mr. J. T. Linnell. Turner and Cox succeeded in suggesting to us passing showers or approaching storms. In the picture before us, we are conscious of an exaggeration and weight which destroy all the tenderness of nature; and we are left with an impression of what the painter wished, but has failed to express. A much better picture is that by Mr. W. Linnell, "O'er the Muir, among the Heather" (463), in which the sheep are represented as having strayed on to the hill side in the second distance. This is a very fine landscape; and, we think, better than the two contributed by Mr. Linnell, sen. His "Sunset" (472) has the fine qualities which distinguish his works from most of the landscapes in the Exhibition. He is a real artist, and the founder of a school which has already reflected honour upon English art.

Of Mr. E. W. Cooke's three excellent pictures, the best is "Catalan Bay" (415). This is the truest landscape in the Exhibition. We look at it till we almost believe we are at Gibraltar. The results of Mr. Cooke's large experience have never been applied to a nobler subject. A photograph could scarcely have represented more truly the texture of rock and sand, while it would have



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failed to convey the impression of grandeur and size so ably created by the painter. Were there any authority competent to purchase modern pictures for the nation, we should desire to see this work placed in the National Gallery, not only as one of the finest English landscapes, but as the most truthful representation in existence of a portion of the rock the history of which has, within the last century, become part of the history of England. "Dutch Trawlers" (230), is a good example of Mr. Cooke's more common subjects. "The Church of the Salute at Venice" (585) is a careful representation of the noble pile of building which stands at the threshold of the Grand Canal. Mr. Cooke has chosen for his effect the hour of sunset, when the domes of the marble church stand out in dark relief against the luminous sky of Venice. Many of us have watched in that hour and in that place, and will feel grateful to the artist who has succeeded in recalling so vividly the impression of that enchanting scene.

Mr. J. W. Oakes is a painter whose progress is watched with great interest; and we are glad to see in "The River in Flood" (5) a great advance on his past good work. This is one of the good landscapes of the year; and it is fortunately well enough hung to be seen and thoroughly appreciated. There is a good picture of a "Scene in Holland" (218) by Mr. J. Webb. A barge at anchor under one of those grand Dutch windmills affords abundance of picturesque matter, which has been cleverly adapted by the painter. The sky is very pretty, and has very properly received a great share of attention from an artist who knows how interesting a picture becomes when this important part of it is carefully studied.

Mr. H. W. B. Davis has grown in public estimation with every fresh exhibition of his works. He has made his home on the French coast; and there he works peacefully, with his eyes on the white cliffs of England, that so frequently form the distance in his pictures. We should find it hard to say whether he is not a better animal-painter than he is a landscape-painter. At least, we know of no artist who could paint cows and sheep better. Look at his best picture of "Ambleuse Bay" (279). The cows stray along under the light of the evening sky, which affects the sentiment of the whole composition; the naturalness of their movements is the result of beautiful painting, that we should do wrong to overlook. Let us also notice the sheep on "The French Coast" (120), and we shall find no more careful animal-painting in the Exhibition. At present too much detail is attempted; and this young painter has to learn that sacrifice of the particular to the general truth is necessary before he will take the rank which we believe he is destined to achieve. In the meantime he is gaining the knowledge which will enable him to select judiciously; and we have only to wish him God speed! An impressive picture of the "Pyramids" (341) is by Mr. Frank Dillon. The time represented is after sunset, when the glory of the departed sun still lingers in the pure sky of Egypt. Few will pass this fine landscape without notice or approval. Not far from it, and a perfect contrast to it in subject and style, is Mr. Whistler's clever sketch of "The Last of Old Westminster" (352). This does represent the sky that overhangs, and the grey, quiet colour that characterises London. Like all the artist's work, it is distinguished by a clever combination of objects, which, when once decided upon, is never materially changed, but painted with a masterly, dashing skill, that arrests attention and secures applause. Mr. MacCallum's pictures should be seen in the rooms of the Cosmopolitan Club, where the best of them are now being exhibited, with other meritorious landscapes. He has two in the Academy, of average merit—"The Harvest by the Wood" (636) being an agreeable relief to his usual winter-scenes.

Mr. G. Sant's "Churchyard" (175) is a brilliant picture, deserving of notice, even without the cleverly painted figures introduced by his brother. Mr. Leader has a similar subject, "A Welsh Churchyard" (440), which is a more true representation of nature, and equally striking. Mr. G. C. Stanfield has two subjects taken from the neighbourhood of the Lahn (554 and 648). It is always a misfortune to work under the shadow of a great reputation; and Mr. Stanfield's works would be more appreciated—for they are very clever—if we would cease to compare them with his father's. He does not copy the elder Stanfield, but thinks for himself; and we believe he gets from the public less credit than he fairly deserves. "Snowdon" (551), by T. Danby, is one of the best landscapes in the room; and we have already alluded to it as an instance of unfair

hanging. This painter has also struck out an independent road for himself, and is not trammelled by the careful education he has received. Mr. G. E. Hering has two subjects from North Italy, which call for no special observation. Mr. A. Corbould a clever little picture called "Southward Bound" (697). Mr. Syer of Suffolk Street a good Welsh view (599). The Messrs. Williams, Boddington, and Gilbert, also of Suffolk Street and whose works have been lately noticed at length in this journal, are all more or less represented in the present Exhibition.

The two fine landscapes by Mignot, so badly hung in the north room, have received, and justly, universal commendation; and the placing of them in their present position appears to us unaccountable. The fair grounds of complaint against the Hanging Committee are not very large; but in this case all must admit that, as an artist as well as a foreigner, M. Mignot deserved more consideration. We had occasion lately to speak of his works in the British Institution with approval. "The Lagoon of Guayaquil, South America" (595), will recall the common features of a malaria district in many parts of Europe as well as of America. The fine sunset which Mignot has painted so truly, marks the most dangerous hour in that low-lying wilderness. The snow-scene called "A Winter Morning" (677) is at the very top of the wall; but even there the truth and delicacy of the treatment can be felt by any spectator who chooses to examine it.

Mr. G. Mason, who exhibited two or three years since the fine picture of "The Roman Campagna," has a small English landscape, with figures, called "Catch!" (619). A boy on a dun-coloured cart-horse, which he is taking with its companion to water, throws a slice of apple to a young girl, who is in the act of catching it. The subject is simple enough; but the treatment of it is so natural, and at the same time the feeling of the whole picture is so poetical, that it takes the highest rank among the landscapes in the Exhibition. Mr. Beavis has painted a mountain-stream very truthfully in "North Wales" (532). It has the look of motion, so difficult at all times to represent. Mr. Hulme, whose landscape illustrations to the periodical literature of the day are so well-known, sends a meritorious picture called "The Waning Year" (571). "A Coast Scene—Sunset" (573), by Mr. J. R. Marquis, deserves also favourable notice.

Of the remaining landscapes few require any detailed notice. A little picture of "Ambleuse" (373), by C. J. Lewis, should not, however, be overlooked by us, as it certainly will not be by most visitors to the gallery. The scene represented is the little burial-ground on the cliff overlooking the sea; one figure wanders among the grave-stones and crosses set up there. The dappled sky and cheerful morning light contrast with the sad thoughts of the visitor. The painter has touched a chord that calls forth our sympathy and turns our thoughts homeward. Mr. Harwood's picture of "An Autumnal Evening—North Wales" (278), is not attractive at first sight; but on careful examination it proves to be a work of importance and excellence. A "Clover-Field" (231), by Mr. G. Mawley, is a good instance of careful imitation. Mr. Robertson and Mr. W. V. Herbert contribute Eastern scenes; the former a clever picture of "Bouffasik, Algeria" (27), and the latter a more important work—"A Well in the Desert" (336), and which deserves more attention than our present space will allow. "A Hill-side Flock" (11), by Mr. F. W. Keyl, and a very sweet scene "On the East Hill, Hastings" (13), by Mr. J. Thorpe, are in some danger of being overlooked in their places on the floor, which, in the case of the latter especially, would be undeserved.

## ART NOTES.

THE Council of the Society of Arts offer the following set of prizes to art-workmen, under certain regulations which they publish:—Four prizes of from £3 to £10 for modelling in Terra Cotta, Plaster, or Wax; four similar prizes for Repoussé Work in any metal; two prizes for Hammered Work in Iron, Brass, or Copper; two for Carving in Ivory; four for Chasing in Metal; four for Enamel Painting on Metal, Copper, or Gold; four for Painting on Porcelain; two for Inlaying in Wood, Ivory, or Metal; two for Engraving on Glass; and two for Embroidery.

MESSRS. JENNINGS of Cheapside have now on view Mr. Barker's picture, "The Secret of England's Greatness," founded on the alleged reply of Her Majesty to the envoy of the African prince, who presented her some costly presents, and in return

desired to know the secret of England's greatness. Handing the envoy a copy of the Bible, her Majesty said: "Tell the Prince, your master, that *this* is the secret of England's greatness." In the painting, the Ethiopian envoy, characteristically and richly clad, is kneeling before the Queen, by whom the Prince Consort is standing. On the right hand are Lord Palmerston and Earl Russell, the latter then Lord John Russell; and behind the Queen is the Duchess of Wellington. The grouping is artistically arranged, and the costumes are most elaborately finished.

TO-DAY Messrs. Foster of Pall Mall threw open their gallery for a private view of the collection of modern pictures of the English school formed by Mr. Charles Pemberton of Beech Mount, Liverpool, which they will dispose of by auction on Wednesday next.

## ART-TEACHING.

To the Editor of THE READER.

SIR,—An inquiry into the system of Art-teaching in France can only be interesting on the assumption that the result of this teaching is satisfactory. If the old-fashioned notion of French art being theatrical, false, and meretricious were still prevalent in England, the remarks I have to offer would be uninteresting, if not positively offensive. Happily, however, these antiquated prejudices are being gradually exploded. David and the elder Dubufe are no longer considered as the typical representatives of French art. A better acquaintance with the works of Rosa Bonheur, Troyon, Frère, Jérôme, Meissonier, and others, has opened John Bull's eyes to the fact that the modern French school has really a healthy existence; that the word "Frenchy," in its original sense, is totally inapplicable to the great majority of our neighbours' works; and that, for dramatic truth, correctness of drawing, and skill in execution, these works are entitled to our respect and admiration.

It is on this assumption that, as an old pupil of Paul Delaroche, I venture to send you some account of the system of instruction, a subject which has been already broached by two of your correspondents. Mr. Hamerton complains of the uproar and stupid yelling which prevails in a French *atelier*; and I allow that the student's conversation is neither refined nor witty. Could an accomplished and gentlemanly artist be transplanted into the midst of this riotous assemblage, his taste would be as much offended as his ear. The floor is generally strewn with the remains of sausages, fried potatoes, and strong cheese. A delicate aroma of "Caporal" tobacco pervades the air; the scrapings of the palettes and oily rags are generally frizzling in the red hot stove; and last, but not least, there are some sixty or eighty unwashed students.

All this is very unpleasant; but I contend that an accomplished artist has no business amongst a set of raw students. A bishop would be out of place at a Cambridge wine-party, and a learned judge would find a Harrow game at football very rough work.

Your other correspondent is perfectly right in stating that a student's *work* is never interfered with. It is during the model's rest that fried potatoes are devoured, pipes smoked, and stupid practical jokes attempted. When the master is expected (and, of course, during his visit) the greatest decorum prevails; not a word is uttered—not a whiff of "Caporal" breathed. This change in the behaviour of the students is due entirely to their respect and veneration for the professor.

The most implicit faith in every word uttered by Delaroche, and the greatest emulation to earn an atom of praise, were the bonds which kept the noisy, dirty, riotous school of the Rue Mazarine in good working order. Our master used to come three times a week, on Tuesdays, Thursdays, and Saturdays; and I do not think that he missed above half-a-dozen visits in the course of the year. This punctuality was not confined to Delaroche—his contemporary professors, Picot, Drolling, Coignet, &c., were equally scrupulous in their regularity.

Many things have changed in Paris since I was a student; and, for any thing I know to the contrary, the professors may have become greedy speculators, caring for nothing but their fees, and callous as to the progress of their pupils. All I can say is that twenty years ago such an accusation would have been most unjust.

The full price for instruction at all the *ateliers* was 23fr. per month. Out of this sum 5fr. was devoted to the payment of models, fuel, rent, &c.—leaving 18fr. per month (or 15s.) for the professor's share. In many cases, and, in fact, whenever a



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student was unable to pay this very moderate sum, the professor gave his instruction gratuitously; and 5fr. a month, or £2. 8s. a year, was all that was required of the poor student.

I could mention more than one artist who is now making his £3000 or £4000 a year, and who was educated at this cheap rate. The average number of Delaroche's pupils in the time of the atelier's greatest prosperity was about eighty; deducting twenty who could not pay, and multiplying the remaining sixty by fifteen, we have 900s., or £45 per month as the emolument of the professor. It must be remembered that Delaroche's atelier was by far the most numerously attended of any in Paris. I should think that the income from Picot's, Drolling's, and Coignet's ateliers would be under £20 a month. The time spent by the professor in correcting the pupil's drawings varied from one to two hours, according to their number; and, when it is recollected that at least an hour had to be devoted to the journey to and from the student's atelier, it will, I think, be allowed that an academy of painting, as a money speculation, would not pay.

I shall briefly state the main features of the system of education which was in vogue in Delaroche's time; and in a future letter I may give my reasons for preferring this system to the more refined and paternal one advocated by Mr. Hamerton.

The students were divided into three classes. The lowest class had to draw from the antique. No student was required to copy the anatomical figure. One or two of these figures were always in the studio, as was also a skeleton; but they were used for reference and not as models. The paper used was of a whitey-brown colour, and cost somewhat less than a halfpenny a sheet. The materials were charcoal and *conté* black chalk, and these were always applied with a paper stump. Any stippling or hatching was discouraged by the professor, and would have been thought insufferably effeminate by the students.

After a six months', or a year's, or two years' work from the antique, the student was promoted to the life; and here he had to work away on his whitey-brown paper until the master was satisfied that his knowledge and skill were sufficient to warrant his promotion to the painting-class. In this department, after a few queer attempts at carrying out his own ideas of colour, he subsides into the solid sober work so characteristic of the French school; should he persist in considering himself a licensed colourist he is put back to the stump and charcoal class until his conceit is knocked out of him. It must not be supposed that the professor objects to good colour—it is only when the student sacrifices form to colour that he is sent back into the second class.

We will now suppose our student to be a promising pupil in the painting-class.

With an eye to the annual competition at the Ecole des Beaux Arts, the professor gives a subject from sacred or ancient history once a month, and the more advanced students are required to make a rough sketch for a picture. This they can do either at their own homes or in the atelier after one o'clock, when the work is over.

These sketches are produced on a fixed day, placed in a row, and the professor, without knowing the authors, makes his remarks on each.

These remarks are made in presence of the whole atelier, and happy is the man who gets a word or two of praise. Sometimes prizes, in the shape of engravings or works on art, are given to the best composition; and these competitions are as keenly contested as if the future career of the competitors depended on their success.

Delaroche used always to award the prize to the best composed design, without reference either to finish or manipulation.

The duration of the daily time of study is five hours—from seven to twelve in summer, and from eight to one in winter. At the expiration of each hour the model rests for fifteen minutes, the rest during the interval of breakfast being extended to half-an-hour. Thus twenty-four hours per week are left for downright work; and it is a great feature in the French system that the study begun on the Monday must be continued through the week. No clever sketches are tolerated; they lead to nothing—whereas a conscientious study of the model is considered to be the foundation of all sound Art.

If Delaroche discountenanced sketching from the model, he highly approved of sketching from the old masters in the Louvre; and those students who were gifted with great capacity for labour used to spend their afternoons in the gallery making "blots" (as we should call them) from the best colourists. They would wind up their day

with two hours' work, either from casts or from a model at some evening academy where no instruction was given. There were plenty of these academies in Paris, and the cost of attending them was 7fr. per month. Few men, however, are such gluttons of work as to be able to devote ten hours a day to any study; and it was generally remarked that those who made most progress were the moderate workers.

It is argued by Mr. Hamerton that five minutes per week of a master's advice is not nearly enough for each student. I am of opinion that, considering the circumstances under which the advice is given, it is; and that a more fostering system would check originality; but this is a subject which I must reserve.

I remain, Sir, your obedient servant,

E. ARMITAGE.

## MUSIC.

### RECENT CONCERTS.—WAGNER'S "LOHENGRIN," &c.

BENEFIT-CONCERTS have, as a rule, little or no interest for any but the immediate friends of the persons intended to be benefited. This, even more than their overwhelming number, is the chief reason for not burdening these columns with any notice of such events beyond the more practically useful *prospective* record embodied in the list of music for the week to come. But there are occasionally agreeable exceptions to the rule. The concerts given annually by Mr. Cusins and by Madame Dolby and M. Sainton may be accounted such. These are examples of the kind of entertainment which has some interest for people who care about music, and which, at the same time, is not destitute of attractions for what is called the general public. The feature of Mr. Cusins' concert was a selection from Wagner's "Lohengrin." The choice was partly suggested, no doubt, by a reference to the great event of the season, which our entertainers seem loyally determined that we shall not forget—the marriage of the Prince of Wales. The extract comprised the bridal-music from the opera, a march and chorus with orchestral accompaniments. It was played and sung with an amount of spirit scarcely to be expected in the rendering of music so unfamiliar to the performers. Without presuming to offer an estimate of the value of the composition after a single hearing of a fragment, one may at least say that whoever cannot see in this specimen of Herr Wagner's music signs of real original power and of a genuine feeling for beauty, must be either a very dull or a very bigoted listener. The colouring, to speak in metaphor, of the instrumentation is of a sort to which we are little accustomed, the prominence of the wind-band producing a certain glare which might very likely become wearisome if prolonged through the length of a whole opera. The harmony, too, might possibly pall upon the ear from a too persistent use of piquant combinations. The selection given by Mr. Cusins was not long enough to test these points. The music of this portion of the work is scenic rather than dramatic. It has a stateliness of manner which well befits a subject drawn from a romance of chivalry. Graceful melody is not wanting, though it is melody which sounds rather invented than spontaneous; and the musical ideas are worked out with a largeness of treatment which goes far to justify the epithet *grand*. There is nothing in it to cause the bewilderment, about which we have been told so much, in the mind of the listener. It brings before the imagination plainly enough the procession, the chant, and the pomp of the bridal. In every bar there is individuality of style—some may call it mannerism—and nowhere any taint of vulgarity. What the more strictly dramatic parts of the opera may be like, cannot, of course, be inferred from a specimen which is almost entirely scenic in its character; but it is hard to understand how the author of these portions could write, as he is said to do, little else than interminable lengths of tuneless recitative. It is, however, vain to speak at length of music only a few fragments of which are known to the English public. The theory of the Wagnerian school, as it is generally understood, seems indeed to the writer to be as entirely false as a theory can be; but an opinion of this kind only makes it the more imperative to give a respectful hearing to the music by which the theory is illustrated. To one-half of musical Germany Wagner is a heretic; to the other, a prophet. It is as a heretic that he is chiefly known, by report, to orthodox English musicians. But heretics, after

all, have generally been the salt of the earth. In art, as in theology and science, they are the grand foes of stagnation—the destroyers of vain conventions and foolish hero-worships. Any orthodoxy worth keeping must be the better for questioning and protest.

Mr. Cusins appeared at his concert, according to his custom, as a composer as well as an executant. His "Cantata," *à propos* of the royal marriage, is a gracefully and freely written work, but does not rise above the level of mediocrity to which such "occasional" compositions seem to be commonly doomed. How little "occasional" music, how little indeed of this sort of work in any of the arts has taken a place permanently among that which the world "will not let die!" Handel's works in this kind—his "Te Deums" and "Coronation Anthems"—are about the only great exceptions to the common rule. He could write to the order of a royal patron who hated, as he said, no two things more than "boetry and bainting," as grandly as when he followed his own inspiration. The longer the world lives the more people will care for the "Dettingen Te Deum," and the fewer for George the Second's victory. And Prince Albert's name is not so certain of being a household word in English history as the Laureate's death-ode is of being immortal in English literature. But wedding "cantatas," as a rule, must share the fate of wedding odes; and that of Mr. Cusins—though it shows the easy handling of a musician—contains nothing which can give it a title to outlive the triumphal arches and other decorative gear provided for the "auspicious occasion."

Madame Dolby's and M. Sainton's orchestral concert on Wednesday introduced to us a Violin Concerto by Auber, the themes of which are as gay as the gayest of his "*complets*," and some compositions for a full band by Mr. Charles Lüdgers. These last would decidedly be worth hearing again. They are entitled "Pensées Symphoniques," and are new in form, each professing to be a complete orchestral piece, though extending only to one movement, and being about equivalent in scale, structure, and duration, to a single section of a symphony. The novelty, however, is more apparent than real, as this is, in fact, a type much akin to that of the so-called overture written for the concert-room. There certainly is no reason why there should not be such a thing as a *short* orchestral piece, which it would be far more reasonable to describe as such than to puzzle the listener by tagging to it the name of a metaphysical play or of some great event in history. The first "Pensée" (why adopt, by the way, a French title?) is a charming little piece; a more graceful melody than that which forms its second subject is not often heard. A "Witch's Dance" (would not this be as good as "La danse des sorcières"?) is another sprightly composition in like shape. Both are instrumented with great skill and refinement. A third piece, "Les Girondins," in the martial style, is scarcely so good. The welcome Exhibition-Overture of Auber (perhaps the best of the orchestral pieces born of the show of 1862) began the second part of the concert. This piece, so delightfully festive, so sunny, so Mozartean (in the turn of one charming melody), may be classed among the triumphs of "occasional" music. As much can scarcely be said for the rather laboured composition of M. Meyerbeer. Of the performances of the concert-givers, as executants, there is scarcely need to speak. Though Mme. Dolby's voice has lost for some years its early freshness, let us hope that she will long continue to hold the place she so worthily occupies in the world of music, if only as furnishing a standard example for younger singers, of the pure, grave style, which is the best English outgrowth of Italian vocal art. Singing more beautifully tempered, a more exactly balanced mean of perfection, within the limits prescribed by physical powers, it would be impossible to find.

A NEW violinist of the first rank appeared at the last Matinée of the Musical Union in the person of Herr Auer, a young Hungarian—a compatriot and pupil of Herr Joachim. He is only, it is said, eighteen years old; but has played in public for some time past. His style has clearly been modelled on that of his great master. The firmness of his playing, his clear, decisive manner of delivery—a delivery more serious than impassioned—convey the impression of complete mastery over the instrument. His leading of the Quartetts (Mozart in C, and Mendelssohn in D) seemed to establish him at once in the favour of the Musical Union audience—an audience which is rarely more than languidly acquiescent, but which on this occasion appeared to have made up its mind as to the capacities of the player.



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## MUSICAL NOTES.

**THE OPERAS.**—The Covent Garden Opera-house, opening its doors five nights a week, must be, by that sign alone, answering the purposes of its manager. Mr. Gye has found the way—helped, let us say, by the immense spread of musical intelligence among all sorts and conditions of the people—to reverse the rule of which made all opera a heritage of loss. The largest share of the work and honour falls at present to Mdle. Patti. The "Gazza Ladra" has been revived for her with a success, which was, of course, in regard to herself, inevitable. Rossini might have written the part for her, it suits her means so well, giving her, at the same time, just the desired amount of license for vocal display. Signor Ronconi, in the part of the wicked and stupid old magistrate (the only unpleasant blunder in the otherwise pretty little play), has no acting to do which can atone for his vocal shortcomings. On some occasions—last Saturday was one—he sings so terribly out of tune as really to be a serious bar to the evening's enjoyment. Madame Didiée is most excellent as *Pippo*. The duet-singing of the two ladies in the parting scene in the second act is as charming in tone as it is pure in style. The old soldier, *Fernando*, could scarcely be better sung or played than by M. Faure. The splendid ensemble in the trial scene is, so far as these artists are concerned, irreproachably sung. The chorus, however, here and elsewhere, sang as if they had had scarcely enough rehearsals. "Roberto" is to be performed for the first time to night, with M. Obin, the new bass, in the part of *Bertram*.

**GOUNOD'S "Faust"** has been at length produced at Her Majesty's Theatre with a very fair cast. This opera was one of the most important items in Mr. Mapleson's Programme of his Season, and its production in good time is an additional proof of the spirit with which he is redeeming his pledges. A detailed notice must be deferred till next week.

**SIGNOR SCHIRA'S** opera has apparently been withdrawn. It is some time since it appeared on the bills.

**HANDEL'S** music, it is pleasant to observe, is at last finding acceptance in France. Paris, the gay city which never dreams that it is anything else than the leader of European taste, has at last discovered, by the aid of M. Pasdeloup and his Popular Concerts, that the "Messiah" and "Israel" contain some choral music worth listening to. A fresh sign of the change is shown by Mm. Gerard's announcement of a cheap edition, in P.F. score, of several of the oratorios at three francs a-piece, with separate issues of the more popular choruses. Among these are "*Retraites secrètes, soyez discrètes*" ("May no rash intruder"), and "*Envie, fille de l'Enfer*." The days are evidently passing when a Parisian concert-bill could innocently announce "I know that my Redeemer liveth" as "*Cavatine de Haëndel, paroles de Milton*."

**ENCORES.**—The New York Philharmonic Society prints upon its programmes the following judicious rule upon this subject—"Encores cannot be permitted, as the programmes of the concerts are made out with reference to the time occupied by the various pieces, beyond which it does not seem desirable to extend the duration of the performance."

**MADAME VIARDOT'S** performance of *Orfeo* is announced among the attractions of the coming summer operatic season at Baden-Baden.

**MR. BENEDICT** promises to produce, at his concert on the 22nd, some as yet unpublished MS. compositions of Carl M. von Weber, a duet for soprano and tenor, an *arietta* for soprano, and a choral war-song, "We trust in God." These pieces are items in a list of "monster" dimensions, including some forty or more pieces, some new or unfamiliar, the rest sufficiently hackneyed.

The Crystal Palace concert of this day week was expanded into a "grand" performance in the central transept. This was done in part celebration of the Queen's birthday, which had been officially fixed for that date. Some six or seven thousand persons must have been, as our neighbours would say, "assisting" at the spectacle. To say that that number were present at the concert would be scarcely exact, the *spectators* outnumbering the *hearers* in the proportion of, on a moderate computation, four to one. The willingness of the public to pay for the privilege of *seeing* music, without hearing it, is a new and curious feature in the history of modern concert-going. To the (comparatively) few who were in a position to hear Mdle. Carlotta Patti and Madame Sherrington, the concert was very enjoyable: those great artists being apparently stimu-

lated each by the other's presence to the performance of the most astonishing vocal feats. As the carrying power of a tenor voice is not equal to that of a brilliant soprano, it was only a still more select body who had an opportunity of judging of the skill or capacity of Signor Severini, who then made his first appearance; but to the occupants of the seats nearest the orchestra, that gentleman's singing of "Il mio tesoro" and "La donna e mobile" appeared to give great satisfaction.

**M. THALBERG'S** Matinée of Monday next is announced as his farewell. Does this mean that the great pianist is really going to give up playing in public? If so, surely the resolution is rather a hasty one. Mock farewells have become, of late years, one of the minor plagues of music. M. Thalberg may absolutely mean to say good-bye to the public; but, in the case of one who is still in the plenitude of his powers, the word amounts to a rash vow which almost *ought* to be broken.

## MUSIC FOR NEXT WEEK.

JUNE 15th to 20th.

**MONDAY.**—M. Thalberg's Last Matinee, Hanover Square Rooms, 2.30 p.m.

Philharmonic Concert (Symphonies: Beethoven in C major, Mendelssohn in A minor).

**TUESDAY.**—Musical Union Matinee, St. James's Hall, 3.30 p.m.

Aptommas' National Melodies' Concert.

Tonic Sol-Fa Choral Festival, Crystal Palace.

Miss Lascelles' and Mr. F. Berger's Concert, Hanover Square Rooms, 3 p.m.

**WEDNESDAY.**—Last New Philharmonic Concert, St. James's Hall, 8 p.m.

Willie Pape's First P.F. Recital, Hanover Square Rooms, 8 p.m.

**THURSDAY.**—Mr. Kuhe's P.F. Recital, Hanover Square Rooms, 3 p.m.

Royal Society of Female Musicians, "Benefit Concert," 8 p.m.

**FRIDAY.**—Mr. Deacon's Third Seance, Colliard's Rooms, 3 p.m.

Herr Molique's Morning Concert, Hanover Square Rooms.

Mr. Halle's P.F. Recital, St. James's Hall, 3 p.m.

George Pfeiffer's Orchestral and Choral Concert, St. James's Hall, Evening.

**SATURDAY.**—Crystal Palace Concert, 3 p.m.

Herr Oberthur's Third Harp Matinee, 7, Talbot Terrace, Westbourne Park.

## OPERAS:—

COVENT GARDEN.—To-night and Tuesday, "Roberto;" Monday, "Gazza Ladra;" Thursday, "Don Juan;" Friday, "Trovatore;" Saturday, "Prophete."

HER MAJESTY'S.—To-night and Wednesday, "Faust."

## THE DRAMA.

### THREE NEW FARCES.

**F**OR some time past nearly the whole of the Paris theatres have been given up to the representation of old pieces revived, to the boundless vexation of the dramatic critics, who are soundly rating the managers for not bringing out new pieces, and declaring that they are all incompetents, idlers, sons of the seven sleepers, shirking their duties to art and the public, not seeking, and therefore not finding, the ever-precious novelty in which all right-minded French people reasonably take delight. "It is our duty," says one indignant editor, "to demand that the existing theatre shall give proofs of its vitality, and that criticism shall more often be called upon to enregister births than exhumations." On the English stage there is considerable activity at the present time; but the English critic may as fairly object to this as the French critic does to the inactivity of the Parisian managers. Within the past week four new farces have been brought out, every one of which appears to be, more or less, directly from a French original. This is placing the vice, or feebleness, of our system in a very strong light. It is, indeed, startling to observe how deeply we are indebted to the dramatic invention of the Paris playwrights for our theatrical amusements. Nearly the whole of the most attractive pieces now being played in London are from the French; and this might be a good opportunity for overhauling the whole subject, and enquiring whether the present condition of things is one of necessity, or whether it arises out of the incompetency or perversity of our managers of theatres. The subject is one, however, with which we are not inclined to deal hastily, and we shall, therefore, leave it alone for the present.

"An Unlucky Mortal," brought out at the Haymarket on Saturday evening last, is an adaptation by Mr. A. Harris, the tasteful stage-manager of the Royal Opera, and was, no doubt, intended by that gentleman to give a pretty *ingénue* part to his daughter, Miss Maria Harris, who is steadily working her way into public favour. The piece is of the lightest texture, and entirely French in spirit, though the scene is laid at a road-side inn on the way to Newmarket, and all the characters are rechristened with English names. *Mr. Henry Vincent* (Mr. W. Farren) is a young gentleman whose ill-fortunes give the little piece its title. He has been disappointed of a large fortune which he expected to inherit from his uncle, who has

left it to a young lady, a *Miss Blanche Tremayne*, a niece, who is a stranger to the disinherited nephew. A legacy of £1000 is all that comes to *Mr. Henry Vincent* from his uncle's estate; and with this sum he is on his way to Newmarket, bent on staking it to win a fortune, and resolved upon making away with himself in the event of Fortune declining to befriend him. At the road-side inn he meets with a very fascinating young lady, whom in the end he discovers to be his uncle's heiress. The young lady discovers that she is face to face with her disinherited cousin, and at once confers both hand and fortune on him. The scene in which this little plot is worked out is a double one, the stage being divided so as to give a view of two rooms at once, and the action is carried on in the two rooms simultaneously with good effect, the first approaches towards intimacy between the hero and heroine having to be made through the keyhole of the door of communication. Mr. W. Farren played with rattle enough to keep the audience too much amused to think of the improbability of the position in which he is represented; and Miss Maria Harris was both lively and natural. Thanks to their exertions, the piece was received with favour.

At the Olympic, on the same evening, a farce by a veteran *farceur* was brought out under the title of "A Lad from the Country;" we are sorry not to be able to chronicle a success, but this piece strikes us as being about the weakest production that has yet found its way to the stage from the pen of the author of "Box and Cox." The foundation of the plot is feeble in the extreme; and neither in character nor in dialogue has Mr. Morton done anything to make the piece acceptable. It serves to fill up the three quarters of an hour during which the theatre is filling, and that is all that can be said for it. The attraction of Mr. Tom Taylor's "Ticket-of-Leave Man" is steadily increasing.

Of the little piece brought out at the Princess's on Monday evening, under the title of "Cousin Tom," we can speak in terms of cordial praise. It is by Mr. G. Roberts, the successful adapter of "Lady Audley's Secret" at the St. James's. There is considerable ingenuity in the plot, which is also tolerably new in idea. A certain *Mr. Lothbury* (Mr. Fitzjames) has promised the hand of his daughter *Lucy* (Miss M. Oliver) to a *Mr. Newington Cosway* (Mr. G. Belmore), a young gentleman whom he has never seen, but who is the son of somebody who had done him some kind of service at some time or other; but the young lady has plighted her faith in secret five years before to her cousin *Tom*, whom she has never since seen, but for whom she nourishes a romantic affection, revealed on all convenient occasions to the moon. A number of comical situations arise out of the father and daughter both mistaking the identity of *Mr. Newington Cosway*, whom they take for *Cousin Tom*. To the great satisfaction of *Mr. Newington Cosway*, who is led to accept the name which is forced upon him by old *Lothbury* and *Lucy*, the young lady renews, as she thinks, her vows of unchangeable constancy and love, and is so completely satisfied with his altered appearance, and with his behaviour generally, that, when the right *Cousin Tom* at length makes his appearance, she is by no means ready to go back to her old allegiance. There is no need of her doing so, however, for *Cousin Tom*, who appears to have been living very fast during the five years he has been away, has married a little *modiste* in Paris, and only wants some ready money to complete his earthly felicity. Put upon the stage with excellent taste, and played admirably well, "Cousin Tom" is one of the neatest and pleasantest pieces of its class we have seen for a long time.

The little Strand Theatre, which had been closed under distressing circumstances, has been reopened, the management being in the hands of Mr. W. H. Swanborough, the eldest son of the late lessee. Nothing in the way of novelty was attempted on the opening night; but several new productions are announced—a burlesque by Mr. G. H. Byron, a comic drama, and a farce. Several new members have been added to the company, in which most of the old favourites are retained.

At Her Majesty's Theatre a series of performances by Ristori is announced, to begin on Monday evening next—the first character to be sustained by the great Italian actress being *Medea*. The performance which will probably attract the greatest interest will be that of *Lady Macbeth*, which, if we remember, she has never played in this country, and which—if the Italian adapter of Shakespeare's drama has not defeated her—she may be expected to render magnificently.



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